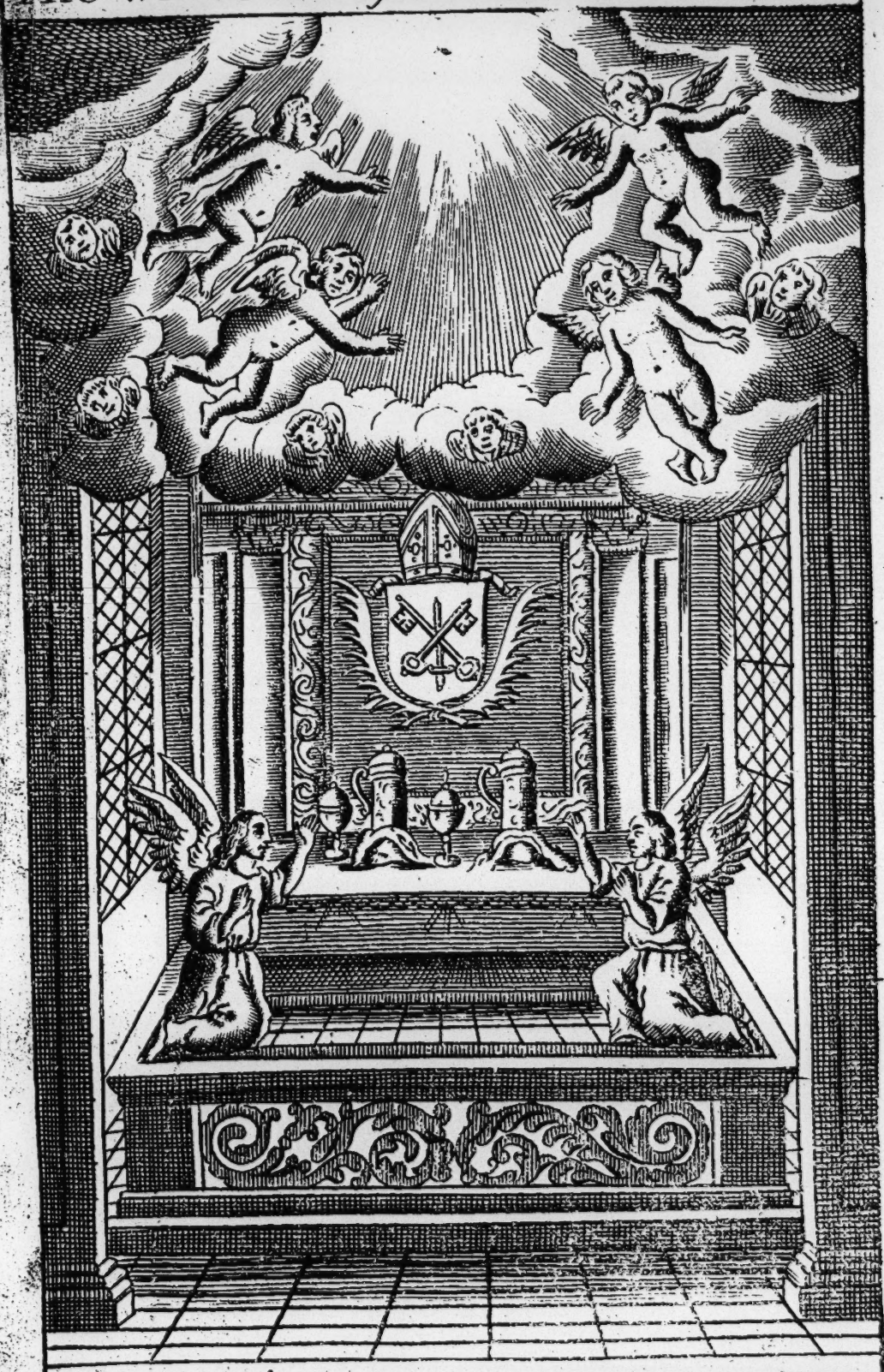
The whole Duty of a Communicant.



THE ANGELS ADMIRE THE DIVINE GOODNES

J. Pr. Spentier Sculp.

THE

Whole Duty

OF A

Communicant:

BEING

Rules and Directions for a Worthy Receiving the most Holy

SACRAMENT

OF THE

LORD'S Supper.

By the Right Reverend Father in GOD,

JOHN GAUDEN,

Late Lord BISHOP of EXETER.

He being Dead, yet Speaketh.

The Fourth Edition.

LONDON; Printed by *D. M.* for *Hen. Rhodes*, next door to the *Swan-Tavern*, near *Bride-Lane* in *Fleet-street*, 1688.

IMPRIMATUR.

Hen: Maurice, *Reverendissimo in Chr. Pat. & Dom. Domino* Gulielmo *Archiep* Cant. *e Sacris Domesticis.*

May the 31th
1686.

TO THE

Truly Honourable

THE

LADY RICH.

Most Honoured Lady,

THE Confidence of your Nobleneſs and Piety, makes the leaſt intimation of your Deſires, to have upon me, the force of Commands, being aſſured that your Piety and Judgment directs you to what is good, and your Nobleneſs and Ingenuity will favourably interpret what a mind truly honouring you, doth intend to anſwer your deſires. Such is the ſmall Tract, occaſioned by a motion your Ladyſhip once made, of having ſome Preparatory Form, Written with ſuch Brevity, yet fulneſs and perſpicuity (three rare qualities in one Subject) as might neither dull nor confound, nor yet leave unſatisfied a mind ſtudious to inform its Judgment, and devoutly to prepare its Affections, ſo oft as it receives the Holy Sacrament, and great Myſtery of the Lords Supper.

These Notions do not preſume, nor pretend to have attained ſuch a Compleatneſs, as may either ſatisfie your Ladſhip's deſires, or add any thing to your Knowledge, which is fitter to judge of the conſent of theſe with your own, than needs any information by

them; such they are, and their Author seeks to appear, as may rather deserve the censure of Devout, than Curious; in an Argument of so Mysterious a Depth, good Affections, are rather to be raised and inflamed, than Subtilties searched and disputed; what I come short in Depth of Knowledge, I endeavour to supply in belief of the Truth, in Love to the Goodness, in Thanks for the Benefit, in Admiration of the Mercy and Dignation; the less I reach to its height, the more I retire to my own Heart, which I can sufficiently prepare by Humility, for the receiving of that, whose Divine Excellency, though I cannot comprehend, yet the Benefit and Happiness by it I may obtain. It will be easie for your Ladyship at your leasure to add or amend, what my defects or haste have failed in, or omitted: Nor do I present this as a Copy to be imitated, so much as inlarged and corrected by you; it is enough for my design, if either I do or receive good; the one may shew how willing I am; the other may make me abler than I am, to express that Willingness and pious Ambition I have to appear worthy the Honour and Esteem of,

Madam,

Your Ladyship's

Humble Servant,

J. Gauden.

THE WHOLE DUTY OF A Communicant OF THE SACRAMENT IN GENERAL.

THE ever Bleſſed Teſtator (as the Author to the *Hebrews* doth fitly call him: *Heb.* 9. 16.) hath left us two *Sacraments* only, as generally and neceſſary to *Salvation*, Baptiſm, the *Sacrament* of Initiation, and the Lord's Supper, the Sacrament of Confirmation; the firſt admitteth us into Chriſt's viſible Body, the Church; the ſecond feedeth and ſtrengthneth in the ſame; and this happy Opportunity being offered me of coming to the moſt Holy Sacrament of the Lord's Supper, I will joyn with the Church, in the Celebration of this great Myſtery, and endeavour to put in practice, that Duty which the Command of God and juſt Reaſon requires, in preparing my ſelf for that great Solemnity and Angelical Feaſt.

I.

Which is by ſetting apart ſome hours, three or four ſeveral days before receiving, withdrawing my thoughts from worldly and temporary buſineſs, and placing them upon ſerious and devout Meditations of my ſouls good and eternal happineſs, being fully perſwaded of its Immortal Eſtate after this ſhort Life, and the happineſs of that ſtate, only to conſiſt in the Viſion and Fruition of God the chiefeſt Good, and only ſatisfactory to an Intellectual and Eternal Being: Among all other means appointed to Men by the Wiſdom and Goodneſs of God, for the attaining that happy ſtate; this of the Bleſſed Sacrament, is one of the moſt Eminent for Comfort and Efficacy.

II.

A Sacrament is a viſible ſign of an inviſible Grace; a Holy Seal ordained of God, to ſtrengthen our Faith in his Promiſes in Jeſus Chriſt, for the free remiſſion of our ſins: Which God therefore annexed to his Word, to confirm us by repreſenting the ſufferings of Chriſt to our ſight and taſting, as the Goſpel preacheth it to our Ears; and it is called the *Lords Supper*, becauſe Chriſt *ordained it at his laſt Supper*, Math 26. 26. Wherein to fulfil the Law he Eat the *Paſchal Lamb*; and to ſhew the determination and change of the *Levitical* Law and Prieſthood, he ordained for this New Covenant of Grace, a New Sacrament and Seal thereof, that it ſucceeding

ceeding the Paſſover might declare him to be *the Lamb of God which taketh away the ſins of the World*, John 1. 19. to ſhew and repreſent his Death, until his coming again: To leave his Church a Badge of diſtinction from Infidels, and a parting Token and Pledge of his great love, aſſuring the faithful of his continual care of them.

III.

The viſible ſigns are *Bread and Wine*, the thing ſignified is the participation *of the Body and Blood of Chriſt*, the benefits of whoſe Death and Paſſion, being apprehended by Faith, accrew to us as our myſtical Union with Chriſt, our Incorporation into him, our reconciliation with God, and the nouriſhment of our moſt precious ſouls to eternal life, *John* 6. 54. *Who ſo eateth my Fleſh, and drinketh my* Blood, *hath Eternal Life, and I will raiſe him up at the laſt day*; and this Sacrament if we do receive truly and faithfully, God hath promiſed to accept us, and to give us all thoſe Benefits in this, which he was ready to beſtow in the Sacrament of our Baptiſm, had we not forfeited them by our Tranſgreſſions. And the renewing of our Covenant at this time is very neceſſary, that we may rightly underſtand the Mercies promiſed on Gods part, and the Duty on our own. Seeing this is a matter of ſo high Concernment it importeth every Chriſtian.

Firſt, *To conſider the End for which it was Inſtituted.*

Secondly, *The Author by whom it was Instituted.*

Thirdly, *The Outward Means suitable to that End.*

Fourthly, *The Mystical Union, by which they effectually attain and convey to us that End and Benefit which is propounded.*

Fifthly, *How we ought to prepare our selves.*

Sixthly, *How to receive it worthily.*

And Lastly, *How to live Well, a Righteous, Godly and Sober Life, after the receiving this most Holy Sacrament.*

First, *The End for which it was Instituted.*

1.

For its End, which in every Action is the first in the intention of the Agent, and that hath proportionand influence into all the means used for attaining it, this I conceive to be a Divine, Spiritual and Supernatural End, even the highest God hath, or Man can propound to himself; Namely the Glory of God, in the Eternal Life and Happiness of my Body and Soul, which consists in my Union with, and Fruition of, God in Heaven for ever, which is effected by the Spirit and Grace of God, through the Merits of Jesus Christ, drawing my Soul through Faith in the Son of God made Man, to himself, who by the evil of sin, both Original Depravation, and Actual Commissions, am removed at an infinite distance from the Love of God, the Fountain of Happiness, and placed in a state of Guilt, liable

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to the Justice and Wrath of God, and by Consequence to Eternal Misery and Damnation.

II.

A State, not more miserable in it self, than unavoidable by me, unless the free Grace, and immense Goodness of the Almighty, which brings sinners to Repentance, had prevented both my desert and desire, by an Eternal Purpose of offering Pardon, Life, and Salvation to sinful Mankind, which good Pleasure and Purpose in himself, God hath clearly revealed according to divers dispensations of his Wisdom and Providence, even from the first Promise of Christ, made to the first sinners, to the personal coming of the Son of God into the World, to bear the Name and Office of the Saviour of Sinners, and hath fully accomplisht and clearly reveal'd unto Mankind this undeniable Truth, of the Eternal Purpose of God, to give Pardon, Life, and Salvation, through Faith in Jesus Christ, his only Son, who became Man, and died for the sins of the World, and so satisfied the Justice of God for them, *that whosoever believeth in him should not perish, but have Everlasting Life.*

III.

That great Saying, and most comfortable Truth, Preached by Christ, witnessed by the Apostles, Dictated by the Spirit of God, Written by the Evangelists, Confirmed by many Miracles,

delivered by the Church by constant Tradition, and believed on in all ages; this God requires me to believe as a certain and infallible truth in it self, and by faith it becomes to me saving and comfortable; It brings my Soul to see by the Law its own sinful and desperate Estate; it calls me off from my self and all Creatures, and assures me of immortal happiness for ever, by adhering and relying upon Christ, and that free grace of God in him and through him bestowed upon my Soul.

IV

This faith and trust in the free Grace through Jesus Christ, as it is first wrought by the word of God and his holy Spirit in my Soul, which is the begining of this spiritual and eternal life; so that it may be further nourished and strengthened to a farther degree of comfort and assurance, God hath out of a wonderful Indulgence to our weakness and difficulty of believing, annexed to his word these holy Sacraments, as visible and most manifest Seals of this Covenant of Grace and Mercy, that the Soul might in no sort doubt of it, nor be discouraged at the sight of it's own sin and unworthyness, when it sees the love of God and its pardon confirmed and assured to it, by all its senses; and his Saviour the great worker and teacher of this salvation, by these sensible means lively set forth in his death and suffering, and himself

self with all his merits personally offered and conveyed to its self in Particulars.

V.

This then is the End to which this holy Sacrament, as other means of grace is especially directed, that it may be to the souls spiritual life of such efficacy, as Food is to the Temporal life of our Bodies, a means to maintain life, to encrease strength and inward comfort, to enable holy actions and chearful obedience, to assure our hopes and affiance in the great truth of God for the pardon of sins, and bestowing the Son of God Jesus Christ our great Redeemer, who is the Fountain and conveyer of life, through these Conduits of the outward means to the penitent and believing Soul.

Secondly, *The Author by whom it was Instituted.*

I.

Was the Lord Jesus Christ the Saviour of the World; Who being the Lord of Power, and the Jesus of Mercy, is both able and willing to make this Holy Ordinance the means of that Mercy and Grace which he promiseth to us, which means are effectual to this supernatural End, not by any proportion of innate virtue, or Physical Efficacy of themselves, as Food hath to our Temporal Life, by the common Rule and Ordination of Providence, but by a Spiritual, Divine, and most Mysterious appointment, Instituted by our God and Saviour himself, whose

whose Authority only could Institute, and whose Power only can make effectual his Institution, by uniting earthly sensible, so small and unproportionable Means, to so Heavenly, Spiritual and Excellent an End.

II.

So that in this great Mystery, though Reason assures us in the general assent, that the Omnipotency of God, can make effectual whatever Means he pleaseth in his Wisdom to ordain, to an End, thou never so unproportionable; yet for the particular demonstrating of the Matter of Efficiency, whereby such Means do certainly convey to us so great an End and Benefit, Reason is quite dazl'd and Blind, having no ground to fasten upon, but devolving all the work of this Holy Mystery to Faith, which relies upon the Truth, Power, and Love of the Institutor Jesus Christ, who while he was yet on Earth, by a Corporal and Natural Presence conversing with Men, but chiefly with his choice and Domestick Company the Twelve Apostles, a little before his Death, Instituted this Sacred Mystery, after his last Supper which he made with them.

III.

By the Evidence of this Sacrament, exhibiting himself to them, and all believing souls, in such an extraordinary and eminent degree of Comfort and personal assurance, as might greatly establi

establish their Faith and Hearts, in the near and dismal Times of his sufferings shortly ensuing, and after his Ascension, might be a continual Memorial, and Seal of the Covenant of Grace, established in the Death of Christ, a support of the Faith of Believers, and a lively Token and Pledge of his Spiritual Presence with his Church, during his bodily absence, till his second coming, as also a Badge of the Profession of the Christian Religion, and that Mutual Love and Charity of Believers, who are all united by Faith to one and the same Saviour, of whom they are all partakers in this one Sacrament, as well of the invisible Grace, as the outward and visible signs, *the Bread and Wine.*

Thirdly, *The Outward Means suitable to this End.*

I.

The choice of which familiar signs made by our Saviour for the Outward Means, discovered a wonderful Wisdom, and no less Love and Condescension to the Church, while he made choice of such things for the Representation of his greatest Grace and our Comfort, as best fitting this State of Senses and Infirmity, such as for the Community may be had of all Nations, and in all Countries, either by Native Commodities, as in most, or by cheap and easie Commerce with others, whose abundance may spare; though where the proper species of *Bread and Wine* cannot be had, those Means of Nourishment which are

proportionable

proportionable may be used, so that no Nation or Man may think himself excluded, from the use and comfort of this Sacrament of the Lords Supper.

II.

For their necessity, such as no man in an ordinary way of living can dispence with the want of them, and live long healthfully, implying that Food is not more necessary, for sustaining this present life and strength of the body, than the Grace of our Lord Jesus Christ is for the supporting of the Life and well-being of the Soul to all Eternity.

III.

For their plainness and simplicity, it is such as may take off Christians minds from placing Piety and the Mysteries of Grace and Religion in any external Pomp and Vanity, which doth but dazle the Eyes, and amaze the Senses, and detain vulgar and common Minds, by the outward Glory of the Senses Objects, from that inward retiring of the Spirit and Soul, to its proper and comfortable Objects, which are Spiritual, Invisible, and Intellectual, and far remote from the Senses, and abstracted from them. So that Christians cannot easily be so grosly and stupidly sensual, as to imagine any Efficacy in these small and simple Elements of themselves, no more than in Wax or Parchment, which not of their proper Virtue, but on-

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ly of the Will of the Conveyer have Power to convey an Eſtate to the Receiver of them.

IV.

For their proportionable ſuitableneſs and familiar correſpondency of Virtues and Efficiency; firſt, *the Bread and Wine*, being apt to nouriſh the Body by common ordination of Providence; *the Body and Blood of Chriſt*, fit to nouriſh the Soul by ſpecial ordination of Grace. Secondly, *the Bread and Wine* at a diſtance will not feed us, but muſt be perſonally applyed, by taking, Eating, Drinking, and Digeſting; *The Body and Blood of Chriſt*, looked on only by knowledge, and Hiſtorical Speculation, will not profit the Soul, except by a lively Faith, which is the Hand, Mouth, and Stomach of the Soul, it accepts and takes hold on Chriſt, and applies his Merits to it ſelf for Salvation.

V.

The *Bread* after it paſſeth much violence of the Mill, Hand, and Fire, is made wholeſome for Food; and the *Wine* after it hath endured the torture of the Preſs, is prepared for Drink; *the Body and Blood of Chriſt*, not whole, entire and unſufferable, but Crucified and Broken in his Paſſion, when he did undergo the Burthen of the *ſins of the World*, and was under the preſſure of the Juſtice of God, and Sacrificed *for the Redemption of Mankind*, under this Conſideration is received by the believing Soul, for its life and

and comfort: looking on all these sufferings of Christ, not as his own demerits, whose innocency was without *spot or blemish*, but as the satisfaction of the Justice, *and appeasing the wrath of God for the sins of them that shall believe in his Name*; which work of reconciling Heaven and Earth, God and Man, as Christ willingly undertook, so he fully performed, and is fully performed, and is by God accepted in full discharge, whose Mercy to Man, designed his only Son for this great End.

VI.

For the facility of the performance, both in respect of cost and labour: The Indulgence of Christ seeking to render Christian services to God, and the Offices of the Gospel as easie and as cheap as might be, that neither the cost nor the pains might deter any from the frequent partaking of these Mysteries, the Comforts of which are the free Gift of God, and cost us nothing but acceptance; for the Evidence and perceptibleness of them falling under the perception of our several senses, by whose joynt Testimony of their proper Objects, our Minds and Reason, naturally gains the certainty, and infallibility of Natural Truths, whose Testimonies now by Christs institution are raised higher to give Evidence and Witness to Faith, of the Truth and Certainty of its Objects.

VII.

The Body *and* Blood *of Christ, broken and shed* in his death and sufferings, which by these sensible

signs

ſigns are clearly repreſented, and the Merits and Efficacy of his Death, as truly perceived, and as really conveyed by Faith to the Soul and Perſon of a Believer, for Life and Happineſs, as the nutritive Power and Virtue of the *Bread and Wine* is perceived, approved, and applyed by the Senſes to the Body, that as by one Senſe of Hearing, Faith is begun, ſo by the other Four Senſes in this Sacrament, it might daily be encreaſed and ſtrengthened, there being not a greater Phyſical certainty given into our common Senſe and Reaſon by our *Senſes*, of the Truth *of the* Bread *and Wine* which the Body receives, than there is a Theological and *Sacramental* certainty given into Faith (depending upon the Authority, Truth and Power of the Inſtitutor) of a real and moſt effectual perception *of the* Body *and* Blood *of Chriſt*, for the nouriſhment of our *Souls* and Bodies to Eternal Life, that as our Souls are here helped by the *Senſes* of the Body, and its Food in the way of a Natural and Momentary Life, ſo the Body may at laſt be ſaved by the *Souls* perception of its *Spiritual* Food, to Glory and Immortal Life.

Fourthly, *The Myſtical Union, by which they effectually attain and convey to us that End and* Benefit *which is propounded.*

I.

For the *Sacramental* Union of the outward ſigns, which are the proper Objects of our *Senſes*, to the Body *and* Blood *of Chriſt*, which are the proper

proper Objects of our Faith, this I conceive to be not by any Physical or Natural Union as the Fruit to the Tree, or the effect to its proportionate Cause, nor yet by any Miraculous working of Omnipotency, in changing the substance of these Elements, into the substance of *Christ's Body and Blood*, which makes the Judgment of Faith, contradict the Judgment of the Senses, *Which the Will of God hath appointed by the Law of Nature*, to give a true Testimony of their proper Objects, rightly dispos'd, and withal, do Witness these to be *indeed*, *true Bread and Wine*, and the same for substance after Consecration, as they were before, though wonderfully different from their use; neither is Faith ever commanded by any Divine Will, to deny or contradict the truth of Senses, for the substance and nature of things. Though it raiseth us far above them, and bids us look infinitely beyond them, in a Divine and Supernatural Relation and use annexed to them.

II.

Nor may Omnipotency, (the common retreat and subterfuge) be so far extended by Humane Fancy and Imagination to Maintain them, as to employ a necessary contradiction in the Will of God, about one and the same subject (which Will is but one and regular, setting bounds to Omnipotency agreeable to it self) which cannot be avoided here, if we say that God's Will is in the way of Nature, that the Senses judge truly of their Objects, which they

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do here, and tell us jointly that they are *Bread and Wine*, and yet his Will is at the ſame, and about the ſame thing, that Faith ſhould contradict the Senſes Teſtimony, and believe truly that they are not *Bread and Wine*, but ſubſtantially *Fleſh and Blood*; beſides innumerable monſtrous, and moſt abſur'd Conſequences and Contradictions which follow that Opinion, which all do infinitely perplex and torture the minds of Chriſtians: If the Opinion were granted, and all theſe abſurdities ſwallowed by a wide and enormous Faith, yet were there no advantage of Efficacy or Comfort gained to the Receiver, by a groſs and Carnal Eating and Drinking *the Body and Blood of Chriſt*.

III.

If thoſe which Crucified him had done ſo, or they who then believed in him, when he was ſlain, yet would they not any way have furthered their ſouls good, and life, which can no more be fed with carnal and ſenſible Objects, than the Body with light and truth, which are of a ſpiritual Nature; nor doth the firſt violent Act of Faith, which they require of a Receiver, in believing the eſſential change of *the Bread and Wine, into the Body and Blood of Chriſt*, make a worthy Receiver, except his ſoul by a further Act of Faith, apply the Virtue and Merits of Chriſt's Death and Paſſion; which is done effectually, (without the thought of Tranſubſtantiation) by that Faith which we ſay is neceſſary for a worthy Recei-

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ver, which doth as clearly perceive, and as really receive its proper Objects, the Truth and Merits of Christ's Death and Sufferings, (to which no distance of place or time, can be any impediment) as the Sense doth its sensible Objects, which requires a fit time and distance for perception.

IV.

As for the Sacramental Words, given in the Name of the *Body and Blood of Christ*, to the consecrated *Bread and Wine*; I believe them to be most true in the sense and meaning of our Saviour; which sense I do not only guess at, or implicitely believe; but easily and plainly gather and understand by the like Expressions, both of our Saviour himself, and the Stile and Phrase of the whole Scripture; which never make such substantial Predications of one thing to be another, by way of transmutation of one into the other; but by Allusion, Relation, Similitude, Proportion, designation of Use and Sacramental Union, or Application; no more than the *Paschal Lamb*, which was a Type and Sacrament of Christ and his sufferings, was the very substance of Christ, or that Rock, on which St. *Paul* affirms it was Christ, or that Christ is to be thought a Natural Door, Way, Vine, Light, *&c.* all which he affirms to be himself, by a like manner of speech; or more nearer, the Cup to be the *New-Testament*, *&c.* So that Reason, Religion, and Rule of Faith,

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the Holy Scriptures, teach Christians to give (*commodam interpretationem*) a fit and agreeable interpretation.

V.

Nor can we have a truer Interpreter of Christ's meaning than himself, who tells us that the Flesh profiteth nothing, (that is, in that carnal and gross acceptation) but his Words are spiritual, and must have a spiritual Sense, which is suitable to the Nature and Capacity of the Soul; the dignity of Christian Religion. and the sacred Mystery; the Propriety of the Object of Faith, and the Stile and Tenour of God's Word, which never enjoyns us any carnal thing, horrible or inhumane: For though the Letter may sound so, yet the Figure in the Words do relieve our Faith, and accomodate a fit and true meaning, to such Words and Expressions; nothing being more usual than for the Spirit of God to set forth spiritual things and duties by Corporal Notions.

VI.

So that as the *Bread and Wine*, by their Natural qualities and virtues, are fit to represent the spiritual efficacy of the *Body and Blood of Christ* yet by a natural Power, are no whit able to impart to a Communicant, the *Body and Blood of Christ*, with the Benefits of them to the soul: So that our Blessed Saviour hath made choice of them for the first, and hath given to them a Sacramental

mental Virtue, and a supernatural Efficacy for the second, which they truly do as Remembrances, as Signs and Seals really conveying to the believing and prepared Soul, by the concurrent Spirit and Power of the Institutor Jesus Christ, that which in their Nature they do fitly represent.

VII.

Which is all that I conceive, I need believe of, or expect from this Sacrament, which is appointed only to strengthen and confirm the Faith in us by which we believe in *Christ Crucified*, for Life and Salvation; which Faith grounded on the Word, and wrought by the Spirit, is first confirmed and sealed by Baptism and may be true and sufficient to save a Christian, who never lives to come to the *Supper of the Lord*; nor hath any thought or use of Transubstantiation in this, no more than of the substantial change of the Water in Baptism into the *Blood of Christ*, which was never yet dreamed of: Yet our Saviour tells us, *Joh.* the 6. *Except a Man Eat his Flesh, and Drink his Blood he cannot have Eternal Life*; which many have who never Eat of the Most Holy Sacrament of the *Lords Supper*, yet Dye Believers, and by Faith, have Eaten the *Body and Blood of Christ* spiritually; yet really without which, they cannot be saved.

VI

VIII.

Neither to secure Children of Salvation, in case they dye before years of discretion, need we resume the antient, but erroneous practice of the Church now long since abolished by all sides, *viz.* to put the Eucharistical *Bread and Wine* into the mouths of Infants; which Error sprang from the gross and corporeal interpretation of our Saviour's words; not considering that every Believer either in the internal disposition which is secretly wrought by the Spirits sanctifying Power, in Baptism, according to the capacity of the Subject; or in the real exercise and actuating of his *Faith which comes by Hearing* in his riper years, must necessarily, and doth effectually and really *Eat and Drink the Body and Blood of Christ* to Salvation, though they never come to receive in the Holy Supper; so that it is but one Christ, his *Body and Blood*, the same Crucified Saviour which is received in both Sacraments, and but one Faith for the kind, that lays hold and feeds on Christ, in them all, only it receives degrees and addition of strength in this of the Supper, the Word beginning the Life of Faith, and by it the Believer into Christ; the other maintaining and encreasing it to a further strength and assurance.

IX.

We deny not a true and real presence and perception of Christ's *Body and Blood* in the Sa-

crament, which reality even they of the other groſs Opinion do not imagine is to Senſe, but to Faith; which perceives its Objects as really according to Faiths perception, as the Senſes do theirs after their manner. I believe therefore, that in the Sacrament of the *Lord's Supper*, there are both Objects preſented to, and received by, a Worthy Receiver; firſt the *Bread and Wine* in their own Nature and Subſtances diſtinct, do remain as well as their Accidents, which are the true Objects of our Senſe; and fit ſigns to repreſent by them, the inward Grace.

X.

Alſo there are ſpiritual, inviſible and credible, yet moſt true and really preſent, Objects of Faith; the *Body and Blood of Chriſt*, that is *Chriſt Jeſus* himſelf, whom by Faith I conſider as ſuffering for my ſins, and caſt my Soul by the Mercy offered me, by the Merits of his Death. Theſe two Materials of the Sacrament are ſo united, that it may be truly ſaid (not in a Groſs and Phyſical, but Divine and Sacramental ſenſe) the *Bread and Wine* are the *Body and Blood of Chriſt*, and Chriſt's *Body and Blood are Bread and Wine*; Joh. 6. *Meat indeed, and Drink indeed*; not by tranſmutation of Nature, but by a ſimilitude of virtues, and proportionable effects by a Sacramental Union and Relation depending upon the Truth, Authority and Divine Power of the Inſtitutor, *Jeſus Chriſt*.

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XI.

Whose appointment of these Elements to such an use or end, and uniting them in this near Relation to his *Body and Blood* by the solemn Consecration of them, make up the firm and true Being of a Sacrament, which requires a Truth and Reality, both of the signs and symbols, and that which is by them represented and signified; also a Truth and Certainty of Relation and Connexion one with another: So that I receive, not only *Panem Domini, the* Bread *of the Lord*; but also *Panem Dominum, my Lord Jesus Christ, the true* Bread *of Life Eternal to my Soul and Body*; this latter, as truly and really as the former, together with all the benefits which flow from Christ.

XII.

On the other side, whoso unpreparedly and irreverently, and so unworthily receives the one, contracts a guilt of Damnation for neglect, indignity and irreverence offered to the other; that is, *the Body and Blood of Christ*, which Faith only discerns and receives in this great Mystery; and whoso violates and contemns the Seal & authentick Letters of the King, becomes guilty of indignity and offence to the Authority and Majesty, which is not only restrained to his Person; but also inseparably annexed to any sign or token by which he is pleased to manifest his Royal Will and Pleasure, thus rightly informed, as I

hope in the nature of this Sacrament, what it is in it ſelf, what it may be to me, of how Divine a Myſtery and Dignity it is in it ſelf to my ſoul, either of Comfort and Salvation in a worthy receiving, or of Guilt and Damnation in an unworthy receiving of it.

Fifthly, *How we ought to prepare our ſelves.*

I.

Which is by laying my Hand upon my Heart, and feeling how the Pulſe of my Soul beats; whether doth it move as quick now I am thinking of my Maker, as it doth when my thoughts are upon the World; that which God and my Conſcience requires of me, is that I conſider my ſelf, the State and Condition of my Soul for what is paſt, of my will and affections for the preſent, of my purpoſe and intentions for the future; to all which it is neceſſary that I have a regard; and by a ſelf-examining, ſee what fitneſs there is in me, anſwerable to theſe holy Myſteries, and the Grace of God by theſe offered to me, and moſt effectually conveyed, except the unpreparedneſs, and indiſpoſition of my Heart do fruſtrate and put an obſtacle.

II.

In the contemplation of my ſelf I may not, nor can avoid, the ſight of that which makes me unworthy of God and my ſelf; that is, my ſin, and that evil both of my inclinations, to which I am conſcious, I know by long and miſ-

erable

erable Experience that in me dwelleth no good of my ſelf, but *Proneſs to ſin* at the beſt, oftentimes a violence and power of ſin, which makes me not only paſſive, as in Temptations; but active in the will to do and delight in ſin: This my Conſcience Witneſſeth with ſo much truth, in ſo many unhappy inſtances, and with ſo many juſt aggravations, that nothing appears to me more numerous, more unreaſonable, more to be abhorred than my ſins, nor more miſerable than my ſelf.

III.

I know by an inward and undeniable Dictate; that ſince I have my Being from, and dependence upon, a higher and better Being than my ſelf, it is moſt juſt I ſhould be at his will and diſpoſing, whoſe power is not greater above me, than his goodneſs is abundant towards me, and his Wiſdom perfect in giving Laws to me, for the ordering my Being according to his Will and Word the perfect Rule of Holineſs, and the only and certain way to Happineſs; that nothing can be more injurious, injuſt, ingrateful, than for a Creature to offend againſt the Will of his Creator, who as he is the higheſt and happieſt Good; ſo on the contrary, ſin in me muſt needs be the loweſt Evil, and ſink me to the deepeſt Miſery, by ſetting me at an Eternal diſtance from the Love and Favour of God (which is Life it ſelf) as an Object of his Hatred and Eternal Diſpleaſure.

IV.

So that when I look upon the deformity of my Heart and Life, comparing them with the Beauty of Reason and Religon, wherein the Image of God infinitely appears in Holineſs and Goodneſs; I have cauſe to admire that infinite Patience, which hath ſo long with-held the hands of Juſtice from puniſhing and damning a Creature, doing and deſerving ſo much; and to deplore my own depraved and damnable Eſtate, over whom Sin ſo far prevaileth and exerciſeth his Tyranny, that neither my Thoughts, Words nor Actions, Natural, Civil nor Religious, do eſcape the Brand or Blemiſh of it: So that it is not only ignorance, forgetfulneſs or ſuddenneſs that gives ſin advantage againſt me in many Vanities, Paſſions and Omiſſions; but a Predominancy and high Hand, wherewith oftentimes I am led away Capive to ſin with ſuch violence, that neither the force of Reaſon, nor better Reſolutions and Purpoſes are ſufficient to reſcue my Soul from the Speculation and practice of that which ſhould not be thought, much leſs done with the leaſt delight and pleaſure, ſince it is diſpleaſing to God.

V.

So that I ſee not only a habitude and propenſity to any ſin, which is often reſtrained through want of matter or occaſion to make it

it flame into Action; but an Empire and rule of some, whose power excites by innate disposition, and confirm'd by custom, seems to have made an utter conquest of me; and does compel me against all my Knowledge, Prayers, and Vows to exchange my Souls happiness in the Love of God and Christ in Heaven, for a moment of earthly content, for a sensual imaginary pleasure, which when the dream of this life is past and vanish'd, and by that immutable Law of mortality, I am compell'd to leave the World and all things in it; will betray me to endless and irrecoverable misery. In the mean time, it estranges my heart from the care, intention, and delight, which I ought to have in holy dutys and conversation with God and his Holy Spirit. It robs and deprives my Soul of all that joy, Peace, Hope and Affiance I might have in that service, love and favour of God, detaining my mind in such degrees of ignorance, as may render my sins less odious unto me, and make me less sensible of my misery, and want of Mercy; hardning and confirming my Will against those Pious and good Motions, by which the Spirit of God oftentimes attempts to soften it to an ingenuous submission to God and his Will, disordering my affections, and diverting them from those right Objects, which Reason and Religion propound, and my own Conscience cannot but approve.

VI.

Which makes my ſin out of meaſure ſinful and dangerous, ſo that in the ſhame and confuſion which this ſight of it ſelf caſts upon my Soul, I have enough to do, to ſee and weigh my own unworthineſs, and fill my Conſcience with that fear of the Wrath of God, and horror of Eternal Judgment, which I confeſs, might juſtly puniſh all my ſins with deſpair; and it, as the greateſt of all ſins, with Damnation: And beyond theſe thoughts I could not, I durſt not go in this gulf of ſin, and the apprehenſions of my miſery, ſhould I ſink, not daring to ſend up the leaſt thought to Heaven for a better Eſtate, nor apply my ſelf to the means of any Uſe or Happineſs.

VII.

If I did not ſee by a Divine and Glorious Light of Truth, a Hand of Mercy, and Means of Recovery and Salvation ſtretched out to me and aſſuring me by the unerring and undeceivable veracity of God, and the infallibility of his Promiſes; that his Thoughts are Thoughts of Mercy and Pardon to ſinful Mankind, that he hath graciouſly found a way of ſatisfying his Juſtice, and taking off the Guilt and Puniſhment of our ſins from our Souls by the ſufferings of Jeſus Chriſt, God and Man transferring the Guilt and Puniſhment of our ſins to him, and imputing the Merits of his Righteouſneſs to us, upon condition we believe on him and caſt our

Souls

Souls, how sinful soever they be, in to the Arms of his Mercy, and by the serious apprehension of this infinite Love and Goodness, be won from the Love of sin to Repentance and Amendment of Life. Upon this Truth and Grace revealed by God to his Church, and my Soul in particular, I lay hold and cast my self, with all the Guilt and Burden of my sins, what Aggravations soever for number or quality they admit, being assured that they are infinitely less than the Mercies of God, and Merits of Jesus Christ. This wonderful Truth of God, which I dare not, I cannot deny this Mercy, which above all things I need, adds new Mercy, to my dead and languishing Soul; this represents God to me in the Face of Jesus Christ, as the highest Good, most to be desired, loved and admired.

VIII.

This shews me my sin in the true colours of ingratitude, vileness and unworthiness against that Mercy, which offers pardon for my sin against a Saviour who hath died for me. This stirs up a hatred and resolution again sin, out of a principal love and apprehension of a wonderful desert, and obligation of Love and unspeakable Kindness to me: That as I have the greatest cause that can be to be humbled, in the sight of my sin and self; so that the surest ground that can be, whereon to settle my Faith and Comfort, is the Truth and Mercy of God, which by the Word, Spirit, and Son of God, is as-

ſured to me; that although by my ſin I have highly diſpleaſed and diſhonoured God Almighty; yet by my truſt and believing in his Truth, and Promiſes of Pardon and Salvation through Jeſus Chriſt, I ſhall greatly pleaſe and honour him, giving him, the *Glory of his Grace and Mercy*, by ſealing to his Truth; which to queſtion or deny, or not to believe, is to make all my other ſins unpardonable, and add a ſin of a higher nature than any I have yet committed; that is, unbelief, or giving God the lye, and its inſeparable companion, impenitency.

IX

Won therefore, and melted by this great, certain, and preventive kindneſs and Love of God, which in no ſort I could deſerve, yet cannot deny or doubt of, I grow daily to ſee more clearly and embrace more firmly and affectionately the Goodneſs of God to my Soul; and from thence to a more tender ſenſe, and greater deteſtation of ſin; not ſo much now daring to ſin, as not willing to ſin; denying the motions and occaſions to ſin, not ſo much out of fear of Puniſhment, as a love to pleaſe, and an extream ſecret ſhame of returning evil to ſuch wonderful Goodneſs; abhoring ſin, not ſo much for the evil which follows it, as for the evil which is in it, and deformity and vileneſs of it, which I ſee by the glymps of that Beauty and Lovelineſs, which I diſcover in Holineſs and Virtue, the Image of God, the higheſt Ornament and Happineſs of the Creature.

X.

X.

Thus in ſome degrees freed from the Fear and Love of my ſin, holy deſires and good affections (as followers of the Sun's Acceſſion in the Spring) begin to ariſe in my heart; and though they ſuffer a great allay by the Earth of the Body, in which the Soul is planted; yet they aſſure me that the Spirit of God hath moved upon that *Chaos* (the deadneſs and barrenneſs of my Soul) and by a ſecret, but moſt effectual influence, hath made me a New Creature, by ingrafting me into the Tree of life, Jeſus Chriſt; and waſhing me in that pure Fountain of his *Blood, which was ſhed for the Remiſſion of my ſins.* Thus now, I deſire nothing more than daily to attain a fuller Sight and Capacity of this admired Mercy: That as my knowledge in the greatneſs and truth of it increaſeth; ſo my Faith in the applying of it may be ſtrengthened, my Affections in the thankful return of my ſelf may be enflamed; my Charity and Virtue towards others may be excited, glad to have occaſions really to expreſs my Love, Pity and Forgivneſs of others, that grateful Senſe I have of Gods Love to me in Chriſt.

XI.

And that the whole courſe of my life may be ſo ordered, as becomes one who is united to the Son of God, not only by the Community of the

the humane Nature, but by the Efficacy of the ſame Holy Spirit, and raiſed to hopes of the ſame Glory and Happineſs; that now nothing is more acceptable to me, than to meditate on this great Myſtery of man's Salvation; nothing more delightful, than the thoughts of God reconciled to me in Jeſus Chriſt; nothing more welcome, than the uſe of thoſe means, by which God doth further confirm and aſſure this Mercy and Truth to my Soul, whoſe many failings though they often ſhake my confidence and obſcure my comfort; yet the ſight of the promiſes, and the ſeals of the Sacrament annexed to them, in which I behold Jeſus Chriſt Crucified, does again eſtabliſh my heart, and aſſure me that the all-powerful Love and Grace of God, will not be overcome by the ſin and wickedneſs of man, but will effectually repair the Breaches of my dayly infirmities, and ſatisfie the doubtings of my miſguided Conſcience, and further aſſure me of the pardon of my ſins, and intereſt in his Love and Favour, by the renewed uſe of his ſacred Ordinances.

XII.

To which he calls and invites me, both by the outward overture of fit occaſions, and inward incitation of good and earneſt deſires, to partake of them as the Pledges and Conduits, of my greateſt Comfort and Happineſs; which Happineſs I eſteem and ſeek after, not only in a freedom from the puniſhment and miſery of my ſin,

ſin, but from the power of, and the pleaſure that ſeems to be in ſin; nor do I count it a leſs degree of Grace and Mercy which enables me to ſerve and love him, than that which ſaves me from Hell Torments; nor do I come to the Sacrament, only to quit the ſcore of my ſins, but to get ſtrength and grace againſt them, to deny mortifie and over come them, which above all, things that the world accounts, will I moſt abhor and deſire to avoid and am moſt grieved if I do not, make new and reinforced vows and reſolutions, between God and my Soul, againſt my ſinful ſelf, which although I have often failed to keep as I intended, yet I am not quite overcome while I truly deſire, pray, and endeavour to get the Victory, and am never more diſpleaſed, than when I fail of it.

XIII.

Thus having tryed and renewed my repentance by my ſighs, ſorrow and humiliation for ſin, my ſerious purpoſe and earneſt prayer againſt ſin, my Faith by my love of God, dependence upon him, ſubmiſſion to him, deſire to pleaſe him, ariſing out of an apprehenſion & perſwaſion of his love to my ſoul, my love to God and my Saviour, by my hatred of ſin, fear to, and grief for, offending; by my love of his ſervants, delight in his word, zeal for his truth and glory, an earneſt deſire and ſtedfaſt hope to enjoy him, and by my particular appetite and deſires to this holy Sacrament, at a ſpecial means of Communion

with

with my God and Saviour, and partaking of his Grace. My Charity and Love to others, by my Care and Endeavour, by all Means to further their Souls good, by my affectionate prayers for them, though they have deserved ill of me, by my tenderness of giving offence, my slowness to take offence, by my grief when any arises, by my Pronenes and joy in reconciling; and though I find all these graces in me, but in weak and small degrees of infirmity and many imperfections, nay a contrary power daily opposing and with much impatience, striving to break the Cords of pious and solemn resolutions, (I am, as well becomes me,) humbled and emptied of all opinions of my self.

XIV.

Yet am I not discouraged from coming, since what did most deter me in it self from coming to Christ, my sin and unworthiness, is by the operation of Faith made as the greatest incitement to provok me to come, being one whose great wants and unworthiness will afford a fit subject, whereon to magnifie the Riches of that free Grace and infinite Mercy which becomes the Majesty of God, and may answer the Merits of our Saviour, from whom as a Principle of a new life, I expect all the grace, comfort, strength and happiness which I want, and to whom I give the glory of all that I enjoy, who as the head derives to every part of the Body the Church, Life, Motion, Health, and whatever is in his own fulness and perfection, whose love

and

l compassion to my Soul to all Eternity will too little to comprehend and magnifie.'

XV.

Which that I may more fully discover, I have more lively assurance of, be more thankfully fected, & live more worthy of it, I repeat again is sacred memorial, and seal of his love and ercy, having first sought by frequent, earnest d humble Prayer, and in some measure obtained e assistance of his Holy Spirit, which by its prearatory Grace stirs up earnest and hungring esires to receive, renew his habitual graces planed in my Heart, Knowledg, Faith, Repenance, Love of God, Charity to others, and hankfulness by actuating anew; before I reeive assistance in receiving by Sacred, Devout nd penitent Meditations, seals, and testifies to ny Conscience my acceptance and efficacy of rceiving, by increase of holiness in my heart, and care of better obedience in my life after the surest Evide ce, and truest I can have or expect, of my worthy receiving.

XVI.

Having thus faithfully discharg'd my Duty and Conscience in the way of preparation to the Sacrament, though still conscious to, and humbled in, the consideration of my own unworthiness in any proportion to the great good I aim at; yet I will not deprive my self of so near and inestimable a comfort, by refraining; nor dare I so far distrust the mercy of God and dignation

of

of my Saviour, who propounds not my perſonal worthineſs, (in aſtrict ſenſe,) as the Object of my Comfort, and hopes in coming, but his gracious acceptance, and merciful indulgence, ſuch indeed as becomes the infinite goodneſs and honour of the Chriſtians God and Saviour.

XVII.

The ſame holy frame, and devout temper of Spirit, I labour to continue in my receving, carrying my Faith by the viſible Repreſentations before me, and given to me to behold its inviſible, but moſt credible object Jeſus Chriſt crucified, and dying for ſin, whoſe love and merits I conſider with as great an obligation of love, thankfulneſs and obedience, upon me, as if he had laid down his life for me alone: theſe meditations raiſe me to thankfulneſs, to admiration, to exaltation of the love of God my Saviour above all.

XVIII.

Finally, ſo I endeavour to receive this bleſſed Sacrament, as if each opportunity were my laſt; as if I were to appear before God in Judgment, that in the power of that grace I there receive, I may live the remainder of my ſhort life, virtuouſly, and holily in the hope of its reward, and perfection in Heaven; I may die willingly and chearfully in the Merit and Righteouſneſs of it; I may attain to the Reſurrection of the Juſt, appear juſtified before God at the laſt and great

day

ay, and obtain the Consummation of all in that lorious estate of Immortality with God and Christ in Heaven.

XIX.

The Duty of examining my self is by precept, learly enjoyning me by the Spirit of God; let Man therefore examine himself and so let him at of that Bread, and Drink of that Cup, 1 *or.* 11. *Chap.* 28. *Verse*, which alone were ough to exact my performance; but since all ie Commands of God, who is the most perfect eason to rational Creatures, are most reasona-le, though oftimes ignorance or blindness doth ot, or will not discover it; to the Equity of is injunction my own reason must needs sub-ribe; for knowing that every thing is received ccording to the capacity and disposition of the ecipent, and that a worldly, sensual and meer umane mind is unapt to receive things intelle-ual, Spiritual and Divine, and perceive Ob-cts, the Soul receiving no more of its Objects, hatever they be, than it doth by intention and esign apply himself to them.

XX.

It must needs be that unpreparedness through norance or inconsideration of what I do, can-ot but frustrate my Soul of the good end of any tion, and most of all in so sacred and solemn a ne as this is, which concerns my Souls good in high a Nature, and the negligent perfor-

mance

mance of it must needs render me guilty of
great sin of prophaneſs, and irreverence to
wards the Majeſty, of ingratitude towards th
Mercy of my God and Saviour, whoſe ordinanc
this is, and with whom in it I have to do; be
ſides, I am conſcious to my ſelf, that althoug
for the habits of Grace and general purpoſe o
heart, I may be, or ſtrive to be, at no time u
terly indiſpoſed, to the ſervice of God in Hol
Duties, as they are preſented to me in privat
or publick occaſions; yet I ſee, not without ſom
degree of ſorrow and humiliation, that throug
the variety and diſtraction of ſecular affairs, an
the cares that attend them, the commotion
and ſuddenneſs of Paſſions and irregular affecti
ons, the common burthen of humane and co
poral infirmities, the multitude and vanity o
ſenſual Objects and Deſires, ſin daily prevai
upon me, and my mind is much taken off fro
that conſtant regard and delight which I woul
and ought to have of God, and his Command
and becomes indiſpos'd to Holy Duties.

XXI.

By all which, my Faith and Hope in God, m
Saviour; is much weakned and undermined
while my Underſtanding grows dim and clou
ded, in the Knowledge of them, my Memory i
blotted and defaced in its notions and impreſſ
ons of them, my Will is declined and warpe
from its conformity with them, and my deſire
are cool and indifferent to them, as Objects o
a pure and remote nature, of a ſublimer ſpecu-
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on and pleaſure, than theſe which are pre-
and fall under the ſenſes, to which our Souls
e a daily nearer and more eaſie acceſs; ſo
t my Conſcience tells me by the light of na-
e, that it is neceſſary for me to recollect my
l, by a ſpecial and renewed preparation when
r I approach theſe holy and extraordinary
ies, to recover the loſt and forgotten noti-
, to clear that dimneſs, which the light of
owledge hath contracted, to rectifie the ſwer-
gs and obliquities of my Will, to compoſe
levity and extravagancies of my thoughts,
reinflame the coolneſs and deadneſs of my af-
tions, to reinforce my vows and reſolutions
inſt ſin; in a word, by unfeigned repentance
d renewed ſorrow, by a ſerious Meditation of
d my Saviour, my ſelf and the means of Com-
nion between us, by frequent and fervent
yer, to ſettle and re-eſtabliſh my Faith and
pe in the Mercies of God, and the Merits of
riſt, to wind up, and raiſe my Soul judiciouſ-
to ſee ſeriouſly, to intend earneſtly, to deſire
ceſsfully, to obtain the Hope and Comfort
my Eternal Happineſs, which is that great and
heſt End, to which this, as all other Holy
tions are by Divine ordination appointed.

XXII.

This then being the preſent ſtate of my Soul
this vale of mortality, both of its ſelf by an
nate burthen, always ſinking and declining
wards the Creature, and beſides wanting not
many

many temptations which daily seek to quench, depress and indispose it from aspiring to Heaven, its supernatural End and Happiness; it necessary for me, before I use the Means which may advance me towards that End, to take survey of my Heart, by examining both the Register of my Conscience for sins past, and the present state and disposition of my will, as, also after-purpose, and intentions how they stand inclined to good or evil, to God or the Creature to things of this life or that to come, that so may recover what I have lost, renew what I am decayed in, repent what I have offended in, and reform what I have failed in. obtaining what Grace and Power I want, and daily advance to what high measure and ability I can, till I attain the End of my Prayers, and Endeavour the Glory of God in the Salvation of my Soul.

XXIII.

I examine my understanding, what thoughts and conceptions I have of this Holy Sacrament for if in this I am either grossly ignorant or damnably erroneous, I must necessarily miscarry in my receiving, and fail of my Duty and End, nor will the goodness of my intentions, devoutness of my affection, which cannot be lively and hearty, but flashy and languishing true and sound knowledge being the Fuel which feeds the flame of good and constant affections those I say countervail so gross defects in my Judgment, but as in Physick, misapplying in the use

, must needs follow mistaking in the Doctrine
l Nature of it, although I do not aim or pre-
ne to attain a full and exact comprehension
this great Mystery in the manner of its being
l working, which is most secret, divine and
ritual in the cloud and dimness of mortality ;
s knowledge then of his great Mystery I
nceive necessary to be had, and I hope to be
e and agreeable to the Nature of the Thing,
d the Will of God revealed concerning it.

Rules and Directions to a Weeks Preparation.

I.

When thou heareſt the warning read in the
urch by the Minister, consider and contem-
ate with thy self, that God Almighty hath
nt forth his Servant to bid thee to this great
pper, where, not his fat Oxen are killed, but
s only beloved Son and thy dear Saviour (who
as crucified on the Cross for thine and for the
s of the whole World) is offered to thee to
ed upon in thine Heart with Faith and thanks-
ving ; therefore to fit and prepare thy self for
is Royal Feast, thou must put on the Wedding
arment, and cast off those filthy Rags thy Sins
om thee, and desire of God that he would re-
ove them as far from thee as the East is from
ne West, and to remember them no more.

II.

II.

Thus by a ſerious and narrow ſearch into th Heart, thou mayſt become a worthy Receiver and Eat and Drink this Spiritual Food with com fort, to the benefit and improvement of thy im mortal Soul; but if on the contrary, thou re ceive it unworthily, thou eateſt and drinkeſt thy own Damnation, not diſcerning the Lords Bo dy; therefore examine thy Heart, and ſearch and try thy Ways, and turn to the Lord. How canſt thou tell but this is the acceptable time o working out thy own Salvation? Therefor work now while it is day, for the night comet wherein no Man can work; uſe all poſſibl means and endeavours to receive the ſame wor thily, and endeavour to purge thy Conſcienc from dead works, to ſerve the living God, an ſo will I conclude this Section in the words o St. *Paul*, *Let a Man examine himſelf, and ſo l him Eat of that Bread and Drink of that Cup.*

Morning Devotions.

MOnday Morning and the reſt of the Week when you firſt awake, lift up your Eye to God, and ſay,

I lift up mine Eyes to the Hills, from whence cometh my help.

Ope

Open thou mine Eyes O Lord, that I may ſee the nders of thy Law.

My Voice ſhalt thou hear betimes, O Lord: Ear- in the Morning will I direct my Prayer unto thee, d will look up.

At your up-Riſing.

In the Name of God the Father, who Created e, God the Son, who Redeemed me, and God e Holy Ghoſt, who ſanctified me, *Amen.*

I ariſe from my Bed of reſt, to praiſe and glorifie im, the Preſerver of all the World. He of his in- ite Mercy and Goodneſs, Bleſs and keep me, this Day, and for ever, Amen.

I laid me down and ſlept, and roſe up again, for he Lord hath ſuſtained me.

Then Kneel down and ſay this Prayer.

Prevent me O Lord in all my Doings with thy moſt racious Favour, and further me with thy continual elp, that in all my works begun, continued and end- d in thee, I may Glorifie thy Holy Name, and Fi- ally by thy Mercy, obtain Everlaſting Life, through eſus Chriſt, my only Lord and Saviour, Amen.

O Lord my Heavenly Father, Almighty and E- verlaſting God, who haſt ſafely brought me to the be- ginning of this day; defend me in the ſame with thy Mighty Power, and grant that this day I fall into no ſin, neither run into any kind of Danger, but that all my doings may be ordered by thy governance, to do always that which is righteous in thy ſight, through eſus Chriſt my Lord, Amen.

O God who art the Author of Peace and Lover of Concord, in knowledge of whom ſtandeth my Eternal Life, whoſe ſervice is perfect Freedom: Defend me thy humble Servant in all Aſſaults of my Enemies, that I ſurely truſting in thy defence, may not fear the Power of any Adverſaries, through the might of Jeſus Chriſt my Lord, Amen.

Almighty God, the Fountain of all Wiſdom, who knoweſt my neceſſity before I ask, and my ignorance in asking, I beſeech thee to have compaſſion upon my infirmities, and thoſe things which for my unworthineſs I dare not, and for my blindneſs I cannot ask, vouchſafe to give me for the worthineſs of thy Son Jeſus Chriſt my Lord, Amen.

Almighty God, who haſt promiſed to hear the Petitions of them that ask in thy Son's Name; I beſeech thee Mercifully to incline thine Ears to me that have made now my prayers and Supplications unto thee, and grant that thoſe things which I have faithfully asked according to thy will, may effectually be obtained, to the releif of my neceſſity, and to the ſetting forth of thy Glory, through Jeſus Chriſt our Lord. Amen.

O Almighty God, behold me a wretched Sinner here proſtrate before thee, do with me as ſeems best in thine own Eyes; only give me a penitent and patient Spirit to expect thee, and make this my ſervice acceptable to thee while I live, and my Soul ready for thee when I die, Amen.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with me; and remain with me this day, and for evermore. *Amen.*

Read the *Psalms* appointed for the Morning Service, and the First and Second Lesson.

Devotions for the Evening for every Day in the Week.

Evening Ejaculations.

O Lord let my Prayer be set forth in thy sight as the Incence.

And the lifting up of my Hands as an Evening Sacrifice.

My Trust and Hope hath been in thee all the day long, and under the Shadow of thy Wings shall be my Refuge Day and Night, for ever.

Lighten mines Eyes O Lord, that I sleep not in Death.

Almighty God, who hast made the Day for Labour, and the Night for Rest, let thy Son's Blood cleanse me from this days Guilt that I may sleep in thy peace, and rise again refreshed and preserved by thy favour, through Jesus Christ my Crucified Saviour. Amen.

O Eternal God, who hast preserved me this day from many sins and dangers, for which I humbly magnifie thy holy Name, for thy Grace and Goodness towards me, beseeching thee to forgive me all the Errors of this day, whereof my Conscience doth,

or may accuse me, and grant that those things which by my frailty I have committed, may be by the help of thy Spirit more carefully avoided; that I may ever walk in thy Favour, and under thy Protection; and now rest and lie down in thy peace, and at last, come to thy Heavenly Kingdom: Through the Merits and Mediation of Jesus Christ. Amen.

O God, from whom all Holy Desires, all good Counsels, and all just Works do proceed; give unto me thy Servant, that peace which the World cannot give, that my whole Heart may be set to Obey thy Commandments, and also that by thee, being defended from the Fear of my Enemies, I may pass my time in rest and quietness, through the Merits of Jesus Christ my Saviour. Amen.

Lighten my Darkness, I beseech thee, O Lord and by thy great Mercy defend me from all Perils and Dangers of this Night, for the love of thy only Son, my only Lord and Saviour.

Our Father, which art in Heaven, &c.

The Peace of God, which passeth all understanding, keep my Heart and Mind in the knowledge and love of God, and of his Son Jesus Christ my Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me this Night, and all the Days of my Life, at the Hour of my Death, and at the Day of Judgment. *Amen.*

When you lie down say,

I will lay down my Head in Peace, and take my Rest; for thou only O Lord, makest me to dwell in safety

In

Into thy Hands I commit my Soul and Body, keep me for thy Mercy sake. Amen.

On Monday Morning, and every Day in the Week, use these Ejaculations.

Lord what is Man that thou art mindful of him, and the Son of Man that thou regardest him?

Thou madest him lower than the Angels, to Crown him with Glory and Worship!

Behold, I was Shapen in Wickedness, and in Sin. hath my Mother conceived me.

Thou shalt purge me with Hissop, and I shall be clean; thou shalt wash me and I shall be whiter than Snow.

Turn thy Face from my Sins, and put out all my Misdeeds.

Make me a clean Heart O God, and renew a right Spirit within me.

Cast me not away from thy Presence, and take not thy Holy Spirit from me.

O give me the Comfort of thy Help again, and Establish me with thy Free Spirit.

Let the Words of my Mouth, and the Meditations of my Heart be now and ever more, acceptable in thy sight, O Lord my Strength and my Redeemer.

A Preparatory Meditation upon the most Holy Sacrament of the Lords Supper.

I.

O *Who will give to my Head Water, and to my Eyes a Fountain of Tears, that I may Weep Day and Night for my Sins and Ingratitude towards God my Creator! Consider, (O my Soul,) the Multitude of Gods Benefits bestowed upon thee, and be thou confounded and ashamed of all thy Iniquities; consider who thy Creator is, and who thou art; how he hath behaved himself towards thee, and what ungrateful returns thou hast made in requital to him. Thou hast made me O Lord, when I was not, and that according to thy own Image, and from the very instant of my Being, hast been my God, my Father, and my Deliverer, and with the Benefit of thy Providence hast preserved my Life, even to this present Moment.*

II.

But because these things, O Heavenly Father, cost thee nothing, to bind me more fast to thee, thou hast given me a present which cost thee dear; thou didst come down from Heaven to seek me, in all those ways in which I had lost my self, by thy Captivity thou hast loosed my Bonds, and by delivering thy self into the hands of Sinners, thou hast delivered me from the Power of the Devil, and by taking upon thee the form of a Sinner, thou hast destroyed my Sin; these things thou didst to allure and bind me unto thee, and to strengthen my Hope, to make me detest and abhor

sin

ſin, by beholding what thou haſt done and ſuffered, to overthrow the Kingdom of Sin; O how can I without Tears call to remembrance, how oft-times thou mighteſt juſtly have bereaved me of my Life! How many thouſand Souls now peradventure burn in Hell, who have leſs ſinned than I, and yet I burn not there, how then can I be ſo ungrateful, as not to prize the large extent of that Mercy which cannot be comprehended!

Monday Morning, a Preparatory Prayer to the Holy Sacrament.

O Almighty Lord God, thou haſt called me to thine Holy Table, and haſt ſet out a part of conſecrated Bread and Wine for me; I acknowledge my Ignorance, that I muſt be inſtructed by ſuch means, as thou in thy bounty haſt appointed for me; and I acknowledge thy Divine Goodneſs, that thou vouchſafeſt me to be taught by thoſe means of Grace, whereby I may come to that of Glory. I do hear thy Word, and thy dear Son is offered unto my Ear; I receive this Sacrament, and now he is offered unto my Eye, in the Teſtimony of theſe two Witneſſes, this Truth is Eſtabliſhed in my Heart, that my Saviour ſuffered Death for my Sin.

II.

As it hath pleaſed thee, thus to offer me thy Favour, ſo I beſeech thee give me that Grace whereby I may walk worthily of it. Am I thus invited

to the Heavenly Banquet, to the Table of the King of Kings; O let me not go without my Wedding Garment, leſt the Bridegroom of this Feaſt ſay unto me, how cameſt thou in hither, without thy Richeſt Veſtments, which are ſuitable to this great Solemnity? Thou haſt now Commanded me to Examine my ſelf, and let me now Try and Examine my Heart, and be acquainted with it, wherby I may find out all my ſpiritual Wants and Neceſſities, and look how I ſtand in thy ſight, by making a ſevere ſcrutiny into my ſelf. The Jews would not Eat with unwaſhed Hands, dare I Eat with an unwaſhed Heart? They would not Drink but their Veſſels muſt be purified, and dare I now Drink, and my Soul not purified? Before the Paſſover they ſanctified themſelves, and before this Sacrament, ſhall not I now prepare my ſelf? I deſire to do it, Lord help my deſire, leſt Eating and Drinking unworthily, I Eat and Drink my own Damnation.

A Prayer before Examination.

O *Holy Jeſus, who art a Merciful Embracer of true Penitents, but yet a conſuming Fire to obſtinate Offenders, I am now preparing my ſelf to come to thy Holy Table, unfeignedly confeſſing my own unworthineſs committed againſt thy Divine Majeſty, I have ſinned againſt thee many ways, and that ſince I received this moſt Holy Sacrament; I have not known thee in thy Word, beheld thee in thy Works, apprehended thee in thy Son, ſerved thee in thy Spirit, applyed thee by Faith, feared thee for thy Juſtice, nor admired thee as I ought for thy great*

Mercies.

mercies. I have not frequented thine House, heard thy Word, laid it up in my Heart, nor practiced it in my Life as I ought to do; I even I, by the Lusts of my Eyes, the Lusts of the Flesh, and the Pride of Life, have dishonoured thy great and glorious Name, and when thou hast forgiven me ten thousand Tallents, I would not forgive my Brother an hundred Pence.

II.

As one Deep calls upon another, the depth of Misery upon the depth of Mercy, what shall I say unto thee, O thou Preserver of all Men, much more what shall I do to inherit Eternal Life! I will arise and go unto God my Father, and say unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son, but thou hast said that he which hideth his Sins shall not prosper, but he which confesseth them shall obtain Mercy. I Confess and am truly sorrowful I have sinned, Lord pardon and forgive me all my sins, and grant that in the whole course of my Life hereafter, I may live to the Honour of thy great Name, and to the Comfort and Salvation of my own Soul.

III.

O Lord give unto me now a broken Heart, a contrite Spirit, a sorrowful Soul, and a Mind hungering and thirsting after Jesus Christ and his Righteousness; give me I beseech thee, Grace to know thee, the only true God, the Creator and Preserver of all Mankind; O give me Grace now to feel the Burthen of all my sins, and that thou wilt speak Peace unto my Soul,

and ſay unto it, thou art my ſalvation; O let me be eaſed of this lump of ſin, by waſhing it away with the Blood of thy dear Son; I do believe, Lord help my unbelief; I am ſorry for my ſins, make me to be heartily and unfeignedly ſorrowful; I promiſe to live nearer to thee than ever I have done, give me power to perform my promiſe. I forgive all that have wronged me; even as thou for Chriſts ſake haſt forgiven me, let this forgiveneſs of mine be without diſſimulation, and Lord grant that I may humble my ſelf, under the ſenſe of my ignorance, and dulneſs, and weakneſs, and wickedneſs, and ſpiritual deadneſs of heart, and having emptied my ſelf, of my ſelf, I may receive of thy fulneſs, Grace for Grace, in whoſe Name I put theſe my imperfect Prayers.

OUr Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done, on Earth, as it is in Heaven; give us this day, our daily Bread, and forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us; and lead us not into Temptation, but deliver us from Evil. Amen.

Still upon your Knees ſay,

ALmighty God, unto whom all Hearts be open, all Deſires known, and from whom no Secrets are hid, cleanſe the thoughts of my Heart, by the inſpiration of thy Holy Spirit, that I may perfectly love thee, and worthily magnifie thy Holy Name, through Chriſt our Lord. Amen.

Some

Some Heads of Self-Examination by the X. Commandments, to be expreſſed on your Knees

God ſpake theſe words and ſaid, I am the Lord thy God, thou ſhalt have no other Gods but me.

Lord have Mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the firſt Commandment. If I have not abſolutely denyed Gods Being, or in a groſs manner renounced him by Apoſtacy; yet, Have I not been angry with the Almighty, murmuring and complaining againſt him, in an adverſity or trouble which he hath been pleaſed to lay upon me, as though he were not juſt and merciful?

Have I had ſuch a confidence and truſt in God, as I ought to have had, together with ſuch a ſtrength and conſolation, as ordinarily a lively confidence brings with it?

Have I not put all my confidence in the world, and on things which belong to it, fearing Man, who can only kill the Body, more than God, who can caſt both Soul and Body into Everlaſting Torments?

Have I not denyed my Maker, by refuſing to wait on him in his holy Ordinances, or if I have been there, have I not been guilty of irreverence and cold devotion?

Lord have mercy upon me and pardon the Breach of this Commandment.

II. Commandment.

Thou ſhalt not make to thy ſelf any graven Image, or the likeneſs of any thing which is in Heaven above, or in the Earth beneath, or in the water under the Earth, thou ſhalt not bow down to them, nor worſhip them, for I the Lord thy God am a jealous God, and viſit the ſins of the Fathers upon the Children, unto the third and fourth Generation, of them that hate me, and ſhew mercy unto thouſands, in them that love me and keep my Commandments,

Lord have Mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the II. *Commandment.*

Though I have not ſet up a graven Image, nor fallen down to worſhip any; yet,

Have I not been troubled with the Fool in my Heart, in laying up Treaſures which are liable to Corruption, and idolizing the vain Pomps and Vanities of this wicked world, by Covetouſneſs which is Idolatry?

If I have abhorred Idols, Have I not been guilty of Sacriledg, robbing of God in his Tithes and Offerings, not extending my Charity to the Poor as I ought to do, but fixing my mind more on the Creature than on the Creator?

Have I not made a God of my Belly by luxurioufneſs, indulging my ſelf with carnal delights and ſenſual appetites, and have been hurried away by every wind of Doctrine?

Lord have mercy upon me, and pardon the Breach of this Commandment.

Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his Name in vain.

Lord have Mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the III. *Commandment.*

If I have not Blaſphemouſly prophaned Gods Name; yet,

Have I not taken his Holy Name in my Mouth with much irreverence, and jeſtingly and ſcoffingly abuſed his holy Ordinances?

Have I not taken many falſe Oaths and Proteſtations, and have been guilty of too frequent and cuſtomary ſwearing, curſing by the dreadful Name of God, which is only to be mentioned for Bleſſing and adoration?

Have I been careful to keep thoſe lawful Oaths I have taken, as my Baptiſmal Vow, or any other Oath, which was adminiſtred lawfully to me without being guilty of the Breach of them?

Have I not neglected to call upon that name whereby alone I muſt receive ſalvation, and have turned the grace of God into wantonneſs to the deſtruction of my own Soul?

Lord have mercy upon me, and pardon the breach of this commandment.

IV, Commandment.

Remember that thou keep holy the Sabbath day ſix days ſhalt thou labour, and do all that thou ha

to do, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no manner of work, thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates; For in six days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

Lord have mercy upon me, and incline my heart to keep this Law.

Self examination by the IV. *Commandment.*

If I have not actually officiated on that day, my worldly calling or employment; yet,

Did I spend my time in the House of God, as I ought to do, to praise him for all his Mercies bestowed upon me?

Have not I omitted Prayers and Sermons, and followed my own idle imaginations, not caring at all for the Church, but being weary of the Lords day like those in *Amos* 8. 5 who ask *when will the Sabbath be gone, that we may set forth Wheat?*

Have I not invented ways to draw others from the service and worship of God, by vain sports and idle discourses, not remembring to Praise God on this day, for the Creation and joyful Resurrection?

Have I at home instructed my Family as I ought to do, but on the contrary have neglected those duties of Prayers, Reading and Meditation?

Lord have Mercy upon me, and pardon the breach of this Commandment.

V.

V. Commandment.

Honour thy Father and thy Mother, that thy days may be long in the Land, which the Lord thy God giveth thee.

Lord have Mercy upou me, and incline my Heart to keep this Law.

Self-Examination by the V. *Commandment.*

If I have not groſly abuſed my Parents by Curſing or Swearing at them, yet,

Have I not ſpoken meanly and lightly of my Superiors, and inſtead of obeying them, have made it my ſtudy to oppoſe and contradict them?

Have I not been undutiful to them, in ſeveral reſpects, as not hearkning to their Counſel, not taking their reproofs with meekneſs and humility, but have deſpiſed and mocked them, refuſing to practice their exhortations, not remembring the words of the wiſe Man, *Prov.* 30. 17. *The Eye that mocketh his Father, and deſpiſeth to obey his Mother, the Ravens of the Valleys ſhall pick it out, and the young Eagles ſhall Eat it.*

Have not I wiſht my Parents Death out of greedineſs of gaining their Poſſeſſions, when Rich, and have I not when they were Poor, been ſo unnatural as to turn my back upon their neceſſities?

Lord have mercy upon me, and pardon the breach of this Commandment.

VI. Commandment.

Thou shalt do no Murther,

Lord have Mercy upon me, and incline my Heart to keep this law.

Self-Examination by the VI. *Commandment.*

If I have not actually commited Murther; yet,

Have I not drawn many to intemperance, and other vices, which cause Diseases or bring Death; or have I not made strife among Men, by which means they have ingaged themselves in quarrelling, and inthe encounter come off maimed or killed?

Have I not out of Malice and Reveng strove to shorten many ones Life? or have I not taken a delight to grind the Face of the Poor, making them work of necessity, for that which can never maintain their Families?

Have I not been guilty of much intemperance in Eating and Drinking, and have I not been guilty of the Death of several, by not relieving their necessities in due time?

Lord have mercy upon me, and pardon the breach of this Commandment.

VII. Commandment.

Thou shalt not commit Adultery,

Lord have mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the VII. *Commandment*

If I have not actually commited Adultery or Fornication; yet,

Have

Have I not pleaſed my Fancy with looſe and wanton imaginations, and ſuffered unchaſt thoughts ſo long to dwell in my Heart, till by the corrupt bent of its concupiſcence, have grown into unruly luſts which war againſt the Soul?

Have not my Eyes betrayed my Heart ſecretly to luſt, and ſinfully to enjoy that which was unlawful, and have I not made uſe of thoſe Provocations, which lead to chambering and wantonneſs?

Have not I uſed my ſelf to filthy and obſcene talking; to all manner of effeminacy and unchaſt behaviour, forgetting thoſe threatnings which are pronounced in Scripture, that Whoremongers and Adulterers God will judge?

Lord have mercy upon me, and pardon the breach of this Commandment.

VIII. Commandment,

Thou ſhalt not ſteal.

Lord have Mercy upon me, and incline my heart to keep this Law,

Self-Examination by the VIII. Commandment.

If I have not been guilty of Robbery and Burglary; yet,

Have I not been guilty of theft by negligence and prodigality, waſting both the Eſtates of my ſelf and others by contracting of Debts, without taking care to pay them?

Have

Have I not broke my promiſes in not paying for what I agreed for, and have I not kept back the wages of the Servant and the Hireling, forgetting the ſtrict Command in this Matter, Deut. 24. 14, 15. *Thou ſhalt not oppreſs an hired Servant that is poor and needy, at his day thou ſhalt give him his hire, neither ſhall the Son go down upon it, for he is poor and ſetteth his heart upon it, leſt he cry againſt thee to the Lord, and it be ſin unto thee?*

Have I not been guilty of pilfering, cogging, and lying, couzening and deceiving, and have I not been guilty of defrauding and circumventing, in buying, ſelling, and lending to the loſs of the borrower?

Lord have mercy upon me, and pardon the breach of this Commandment.

IX. Commandment.

Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

Lord have Mercy upon me, and incline my Heart to keep this law.

Self-Examination by the IX. *Commandment,*

If I have not been guilty of Perjury againſt my Neighbours, yet,

Have I not blaſted their Reputation, by railing, whiſpering, and encouraging others in ſlandering them, and have I not harboured uncharitable thoughts, and ſpred abroad falſe reports, which have been the product of Lying, Envy, Malice, and great unworthineſs?

Have

Have I not been injurious, churlish and proud, froward and peevish in conversation, using bitter and reproachful language, and have not I rejoyced when any Evil and Mischief hath befaln them?

Have I not strove to betray into ruin, many innocent persons, by laying Traps and Snares for them; and have I not accused any falsly of that which they were never guilty of?

Lord have mercy upon me, and pardon the Breach of this commandment.

X. Commandment.

Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Lord have Mercy upon me, and Write all these thy Laws in my Heart I beseech thee.

Self-Examination by the X. *Commandment.*

If I have not been guilty of Covetousness in a very gross manner; yet,

Have I not had an evil Eye, and a greedy Mind in coveting that which could not lawfully be purchased, and have I not envyed many, so as to grieve at their prosperity, and rejoyce in their losses?

Have I been content with my present Estate and Condition in this World, how mean soever, without roaring after the exterior consolations of the Creature abroad, which is the only way to lose contentment to my self at home?

Have

Have I not with too much vigour pursued after the Riches, Honours and Pleasures of the World, and have neglected that one thing necessary, the working out my own Salvation, with fear and trembling?

Lord have Mercy upon me, and pardon the Breach of this and all thy Commandments; I beseech thee.

A Prayer for Pardon and Remission of Sins.

O *Most Mighty God and Creator of all things, when I think with my self how grievously I have offended thy Divine Majesty with my sins, I wonder at my own Folly; when I consider what a loving and bountiful Father I have forsaken, I accurse my ingratitude; when I behold how I am faln from such a Noble Liberty, into such a Miserable Bondage, I condemn my self for my unworthiness in sining against thee, and without thy tender Mercy and Compassion, can expect nothing but Hell and Damnation.*

II.

O whither can I fly, but thy Justice will find me out, and make my Conscience display the Emblem of guilt in my Face? But when I consider the Words of the Kingly Prophet, that thy Mercies are over all thy Works; then do I feel a fresh and pleasant Air of Hope, to refresh and strengthen again my weak and sorrowful Soul; wherefore should I then despair the tender Mercies of my God, but endeavour to get such a trust in him as I may never be ashamed, neither to

confess

confess his Name, nor manfully to Fight under his Banner, (who is the Captain of Salvation) against Sin, the Flesh, the World and the Devil; thou hast promised O Lord, that thou wouldest not the Death of a Sinner, but rather that he should turn from his Wickedness and Live.

III.

O Lord I beseech thee turn my Heart, that I may sin no more against thee, so will not iniquity be my Ruin; and grant that I may Repent me of all my sins before I come to that Holy Table, to taste of thy precious Body and Blood, and to receive it with the Eye of Faith and Thanksgiving; alas, I am unworthy to lift up my Eyes toward thee, or call thee Father, but thou art a Father indeed; O look upon me then with thy Fatherly Eyes of Compassion, for thy sight raises the Dead, and can raise me which am Dead in Trespasses and Sin; when I went wandering a far off from thee, thou didst vouchsafe to look down from Heaven upon me, and didst open the Eyes of my understanding, that I may see my self to be vile, wretched and naked, and to take a full view how ful fraught I was with sin.

IV.

And now O Lord, thou comest to receive me again, O Fetter me with thy Chains, that I may never run away from thee, and grant that nothing may ever be able to separate me from thee; hearken therefore unto me I beseech thee, O Merciful Father, and cleanse my Heart throughly, by the inspiration of thy Holy

Holy Word, that I may receive Jesus Christ with all the Benefits of his Death and Passion, as a true Token and Pledge, that he suffered for my sins, and rose again from the dead for my justification, and now sitteth at the right hand of God the Father, making intercession for me, to whom be all Honour, Power, and Glory, Adoration and Subjection, from this time forth, and for ever more. Amen.

Our Father, &c.

Meditations for Monday Evening on the Holy Sacrament of the Lords Supper, Shewing the necessity of receiving it.

I.

OUR Blessed Saviour the Wise Physician having felt the Pulses of our weaknesses, ordained this most Holy and Divine Sacrament: And for this purpose hath he instituted the same in form of Food, that the very form wherein he did institute it, might declare unto us, the effect it worketh, and withall, the great necessity our Souls have of it.

II.

O most wonderful Sacrament, what shall I say of thee! thou art the Life of my Soul, and a Medicine to heal all my Wounds. What Tongue is able to express the Excellency of this most Blessed Sacrament which thou O Lord, inviteſt me to, who am a vile and misereble Sinner,

ner, when I consider who thou art, and what I am, how rich and excellent the Benefits are which thou prepareſt for me, and how little I am diſpos'd to receive them, my Soul is in trouble, and I tremble to draw near to thy glorious Majeſty.

III.

Thou art O Lord, without quantity great, without quality good, without meaſure wiſe, and without time Everlaſting, the Stars are dimn'd in thy preſence, the Pillars of Heaven quake before thee, the higheſt of the Seraphims do gather in their Wings, and account them as it were little Flyes when thou art preſent. How then dare ſo vile a Creature as I am, approach unto thy holy Table, if St *John Baptiſt*, whom thou filledſt with the Holy Ghoſt from his Mothers Womb, thought himſelf not worthy to ſtoop down and unlooſe the Latchet of thy Shoes? Shall I who am loaden with ſins, dare to preſent my ſelf to that holy Banquet, where Angels wait as Miniſtring Spirits, ſent out for the good of thoſe who are to receive the earneſt of Salvation? Shall I with lacivious Eyes full of wanton looks, Behold that Lamb without Spot or Blemiſh, with my polluted looks and lying Tongue, ſhall I touch the Bread of Angels; or ſhall I lodge the King of Kings in a Heart filled with foul concupiſcence?

IV.

IV.

I am in a ſtrait, O Lord, on both ſides fo
if I abſent my ſelf from this Holy Table, I am
diſobedient to my Saviour, who commands m
to ſet forth his death till he ſhall come again
I keep at a diſtance from the Fountain of Life
I renounce the Seals of the Covenant, and th
pledges of thy Love; and if I come to it u
worthily, I am affraid I may Eat and Drink m
own Damnation. and draw upon my ſelf th
heavy Judgments; if thou Lord ſhouldſt mark in
quities, O Lord who ſhall ſtand! but there is fo
giveneſs with thee, that thou mayeſt be feare
mercies and forgiveneſs are from the Lord o
God; for we have rebelled againſt him. t
where ſin hath abounded thy grace hath mu
more abounded: O Lord my whole truſt is
thee; as by thy goodneſs thou giveſt me t
bleſſing, ſo by thy wiſdom thou wilt inſtr
me how to receive them to Salvation.

A Prayer for *Monday* Evening on the H
Sacrament.

*O Lord, I take the boldneſs to approach t
thee, O receive me according to thy tender m
cy; Baniſh from my mind all thoſe Earthly and Ca
thoughts which diſturb my Devotion; affect my So
with a Pious veneration; Give unto me ſuch Hum
and Repentance, ſuch fear and reverence, as ſo
a Myſtery does require. I come not O Lord to exc
but accuſe my ſelf; I truſt not O Lord in my
Righteou*

Righteousness, neither have I any Merits to be puft up with, nor do I extol my self with the proud Pharisee.

II.

But O Lord, I come to thee, as the poor Publican, with Eyes cast down, as being ashamed of my own unworthiness, and laying my Hand on my Breast, saying, Lord be Merciful to me a Sinner: I come to thee with poor Barteneus, *that I may receive my sight, who am Blind and Lame; I come as Naked to thee, the Father of Compassion, as hungring and thirsting after Righteousness, to thee, O Lord, who art the Bread of Life, and the Fountain of living Water, springing up from the Wells of Eternal Salvation.*

III.

Thou didst O Lord, accept of Mary Magdalens *Tears, the Faith of the Thief on the Cross, the Repentance of St.* Peter, *and the Prayers of the Poor Publican; accept now of this my Humiliation, confirm my Pardon, seal my Redemption, cleanse me from all my Pollutions, support my Weakness, and cover my Nakedness: O send me not away Empty, lest I faint by the way, but satisfie my Soul with the Food of thy Heavenly Banquet, that thereby it may receive Nourishment unto Eternal Life.*

IV.

Grant O Lord, that I may receive thee, with Pure Lips and a Penitent Heart, that thou dwelling in my Heart by Faith, I may find my self strengthned, comforted, and my Heart inflam'd with the love of thee, then shall I prostrate my self before thee, and acknowledg

ledge in the Assembly of thy Saints, that it is thou alon who hast comforted me, and that there is no Salva tion in any besides thee.

V.

As thou prepareſt a Table in the midſt of mi Enemies, and filleſt up the Cup, and doſt anoint an waſh thy poor Gueſts; pour upon me I beſeech thee, th moſt fragant oyl, waſh not only my Feet, but alſo m Hands and my Head, that I may have part with the make me not only partaker of the Seals of thy Cov nant, and of the Pledge of thy love, but alſo that may receive thy ſelf, with all the Benefits of thy Dea and Paſſion; let my preparation which I now make, ſincere, and without luke-warmneſs, that I may becom worthy receiver at thy Holy Table; Our Father, &

Meditations for *Tueſday* Morning on t Holy Sacrament.

THe true knowledge of the Will of God, the gracious manifeſtation of his goodne He is good in the Gracio of his Promiſ and upright in the truth Perſormance and this Grace and Truth, which is the Hab tation of his Throne, is the Refuge of the Si ner, and the Sanctuary of the Penitent.

I.

And where, O my Soul, canſt thou better taſte the goodneſs of the Lord, than in this bleſſed Euchariſt, the ſacred Feaſt of the Lords Goodneſs? And as his Goodneſs does invite thee, ſo let his uprightneſs encourage thee; for that faithful is he who hath promiſed, faithful to give according to his promiſe; healing for thy wounds, ſtrengthening for thy weakneſs, comfort for thy ſorrow, and will give that which is the Compendium of all Spiritual good things; peace of Conſcience and joy in the holy Ghoſt.

III.

Why art thou ſo heavy, O my Soul? And why art thou ſo caſt down within me? Is it becauſe thou haſt broken the Covenant of thy God, even the Covenant of Reconciliation, Seal'd thee by the Sacrament, and that thus by thy Sin thou art at enmity with thy Maker? Be it ſo, yet will not the Lord, who is good, be as gracious to his Enemies, as he requires us t[illegible] to ours? It is his own Law, Exod. 23. 4 [illegible]*hou meet thine Enemies Ox, or his Aſs going* [illegible]*y, thou ſhalt ſurely bring it back to him again*; now God meets us Sinners, and all Sinners, as ſuch are his Enemies; he meets us ſtraying like the Beaſt without underſtand-

ing; and what; will he not bring us again unto himself, the sole proprietary, by that first right of Creation, and that more firm right of Redemption?

IV.

Read his Commission, *Luke* 4. 18. *He comes to Preach the Gospel to the Poor, to heal the broken hearted, to Preach Deliverance to the Captives, to recover Sight to the Blind, and to set at liberty them that are bruised*, to this, to all this is he *Sealed of the Father*; *John* 6. 27. and that he will do it, he Seals unto us in this Holy Sacrament; make hast my Soul, and approach to the Throan of Grace in this Blessed Ordinance; let my accusing Conscience tell me, I am a Sinner, and therefore not worthy the knowledge of God, or the quicknings of his Grace, not worthy a Communion with Christ, a participation of his fulness; yet to this shall my afflicted Soul reply, in the returns of Faith, that God even teaches Sinners in the Way, so they *be* humble and penitent Sinners; and from hence know I, that the Lord teacheth Sinners, even from hence, that he is both good and upri

V.

Thus then, does God give Grace to the humble; to the humble, not so properly said to be humbled, for humbled we may be, when prest

preſt down under the weight of puniſhment, but humble we cannot be, unleſs laid low in the Senſe of Sin; without this Senſe of Sin, we ſhall be as far from being humble, as from having Grace: But Oh the languiſhings of my Soul under the weight of my ſin! My ſins are gone over my head; and are become a ſore Burthen, too heavy for me to bear; too heavy not only in their Puniſhment and Wrath, but even in their pollution and Guilt.

VI.

If ſo, yet though humbled, be not rejected, O my Soul, but rather comfort, O comfort thy ſelf in this holy Sacrament of thy Jeſus, through Faith in the promiſes of his Grace, for that by how much the more thou art humbled for thy ſin, by ſo much the more do thoſe promiſes of Grace and Glory belong to thee in the Goſpel; which are peculiarly made of God in Chriſt, and by Chriſt conveyed unto us in this Sacrament.

VII.

And all thoſe who thus come unto Chriſt, in this Holy Ordinance, they ſhall find reſt to their Souls; and though we cannot keep the Covenant and Teſtimonies of our God in an Angelical Purity, yet may we do it in an Evangelical ſincerity; though not in a full perfection; yet in a ſincere Endeavour of holy O-

bedience, that Mercy and Truth being met together, Righteousness and Peace may Kiss each other; even in him my Blessed Mediator, will I trust, which hath wrought out my Everlasting Salvation.

Tuesday *Morning*, *a Solliloquy on the Blessed Sacrament.*

I.

O *Lamb of God that takest away the sins of the World, grant me thy Peace, and take not thy Holy Spirit from me; grant that I may run in the ways of thy Commandments, and keep them with my whole Heart, that being now called to thy Holy Table, I may become a worthy Receiver of thy precious Body and Blood, which was offer'd up for me, and for the sins of the whole World.*

II.

O Lord God, who art the Wise Disposer of all things, both Spiritual and Temporal, who livest in that Light, unto which no Mortal Eye can approach, and yet humblest thy self so far, as to behold me, and all other thy unworthy Servants; more especially thou, hast engaged thy self by promise, to draw nigh unto, to dwell with, and to be in the midst of thy poor People, when in sincerity of Heart, they shall appear before thee.

III.

I therefore the unworthiest of all thy Servants, sinful Dust and Ashes, a Worm and no Man, do here in all humility, prostrate my self before thee; desirous to have my Thoughts and Meditations fix'd upon thine Omnipresence, which beholdest me and all that is within me, even the Intentions and Disposition of my Heart in coming to thy Holy Table; as also with a Confidence of thy Gracious Presence, that thou art with me, to assist and enable me, in the performance of this thy Holy Ordinance, that I may become a worthy Receiver of thy precious Body and Blood.

IV.

Lord, I confess I am unworthy to come before thee, to draw nigh unto thee, or to receive any Favour from thee, and that because of the Rebellion of my Nature, I have just cause to cry out with the Leper, I am unclean, I am unclean. Unclean by Original Corruption, which like a Leprosie hath overspread all the Powers and Faculties of my Soul, unclean by those numberless numbers of actual transgressions which throughout the whole course of my Life I have committed against thee.

V.

I come unto thee, O God, at this time disclaim-

ing my own righteousness, and abhorring my self for all my former Wickedness, and only in the Name, for the Merits, and through the Mediation of my dear Redeemer, Christ Jesus the Righteous, am I bold yet to implore thy Mercy, to seek thy Face, to sue out a Pardon from the Guilt of my Iniquity, to desire thee to be reconciled, and to be well pleased with me. O Lord do thou forget my sins, but let me remember them; do thou cast them behind thy Back, but let me have them always before my Face; I must confess, O Lord, that thou maist glorifie thy self in my confusion, and I must needs acknowledge, that in the severest of thy dispensations thou art Righteous; but let my God rather glorifie himself in the remission of my sins, in the converting of my nature, and salvation of my Soul.

VI.

O thou Father of Mercy, have Mercy upon me, and let all my Iniquities be cast into the Sea, even into the Red Sea of my Saviours Blood, that so they may never rise up in judgment against me. O thou God of all Grace, send down thy Spirit of Grace into my Heart, sanctifie it to thy service; humble me for my sins past, and establish me against sin for the time to come, let me every day grow in Grace, that the house of Saul *may grow weaker and weaker, and the house of* David *stronger and stronger.*

O,

VII.

O put thy Fear into my Heart, that I may never depart from thee, and do thou never leave me, that so I may walk on from ſtrength to ſtrength, in this Valley of Tears, untill I appear before thee. O God, give me a ſanctified uſe of all thy diſpenſations towards me, that Sickneſs *and Health, Croſſes and Mercies, may ſerve as ſo many ſteps in that Ladder, that may carry me to Heaven; mind me of my latter End, and teach me ſo to live, that I may not fear to die, that when I die, I may be ſure to live; in the mean time, O Lord, aſſiſt my weakneſs, and ſtrengthen my Faith, that I may receive with comfort, that heavenly Feaſt which thou haſt prepared for me, and all that believe and call upon thy Holy Name, in whoſe Bleſſed Name and Words, I conclude my weak and imperfect Prayers, ſaying,* Our Father, *&c.*

Meditations for Tueſday *Evening on the Holy* Sacrament.

I.

BY Means of this Divine Food, the Soul is united to Chriſt, and receives that ſtrength and vigour which continually ſets it forward in its Spiritual Aſcenſion. Who can give worthy thanks for ſo great a Benefit? Who will not be altogether diſſolved into Tears, when he ſees Almighty God united to him? the more we go about to conſider the excellency and virtues of this Sovereign Myſtery, th

more do want words to expreſs it, and the more doth our Underſtanding fail us.

II.

What pleaſant ſweetneſs, and delightful Savours of good Life, doth the Soul of the juſt Man feel, when he receivs the divine Sacrament! there is no other ſound heard at that time but the Muſick of the Heart, which are vehement burſting out of holy deſires, and yielding of thanks, all tending to the praiſe of the ever bleſſed Inſtitutor: There the devout Soul, through the virtue of this moſt holy and bleſſed Sacrament, is all together renewed, and repleniſhed with joy unſpeakable, and fully ſatisfied with thoſe good things, which the richneſs of his Mercy hath found out, and doth beſtow upon all true penitents.

III.

Such are thy gifts, O ſweet Saviour, ſuch are the works and delights of thy Love, which thou art wont to communicate to thy Friends, by the means of this divine Sacrament: And this thou doſt, to the end that we being filled with thoſe heavenly delights, ſhould deſpiſe all vain and tranſitory pleaſures. Now what glory can be greater than this? What gift more precious? What benefit of more value, or what greater token of love; let all the works of

Nature

Nature keep ſilence; let all the works of Grace give place; for this is a work exceeding all works; and ſingular Grace above all Graces; it is the burning Coal from the holy Alter to enkindle the Fire of the love of God in us; the means whereby to receive Grace; the pledge of everlaſting Felicity; and the treaſure of a Chriſtian Life.

IV.

Our Bleſſed Redeemer of the World intending to reſtore Man unto his former dignity, and to raiſe him up by Grace, as he had faln by ſin; did ordain and leave, as his laſt Legacy, this moſt divine Sacrament of his Body, and Blood, whereby man might recover his loſt Eſtate, and be made partaker of the divine Nature; we have it expreſs'd in his own words, Joh. 6. 56. *He that eateth my fleſh, and drinketh my blood, dwelleth in me and I in him.*

Now when the time drew near that Chriſt ſhould be betrayed, and delivered up to death, he communeth with his Diſciples after this manner, Luk. 22. 15. I *have an earneſt deſire to Eat the Paſſover with you before I ſuffer*; having ſo ſaid he took Bread and bleſſed it; in like manner he took the Cup; in Conſecrating the Elements of Bread and Wine, his Prayer aſcended to Heaven, but his benefits remain with his Church here on Earth; the viſible Ele-

lements declare two things, the one that he was to offer up himself an Oblation for the redemption of the whole world; the other that he would become unto the faithful, by this means, a divine sustenance for their Souls.

V.

Consider what great care our Saviour hath shewed towards us in instituting this Sacrament; seeing nothing could be given more excellent, more dear; when he loved his, which were in the World, he loved them unto the end, he hath given us of his own Bread, and of his own Cup; nay, he hath given us his own Body as Bread, his own Blood as Wine for the nourishment of our Souls; had he bestowed this so great a gift on Saints and Angels, it had not been so wonderful; but bestowing it on poor Sinners, was love unspeakable; O what shall we render unto the Lord for all the benefits we have received at his hands, let us meditate on his Love, and pursue that holy resolution with the Prophet *David*, to take the Cup of Salvation, and call upon the name of the Lord.

VI.

Who is there now, that will neglect coming to this holy Table; nay neglect their own Salvation when they may Purchase it at so easie

a Rate? O Lord, if to obtain this Benefit, thou hadst ordain'd hard Fasts, long Pilgrimages shedding of Blood, and other sharp usages; all these Labours and Afflictions ought worthily to have been suffer'd, to taste even but once thy Sacred Body: But, O Love unheard of, that hadst rather make the Entrance easie, and delectable, that I might the oftner receive this great Benefit. O *Adam*, how much better is the Condition of thy Posterity, than thine own was, which is now brought to pass, by the Means of our Loving and Liberal Jesus! thou wert driven out of Paradise; and that thou shouldst not return thither, to Eat of the Tree of Life and live, one of the Cherubims Armed with a Fiery Sword, was set by the Righteous God to keep it.

VII.

We thy Children, living in the Paradise of the Holy Church, are not only driven away by an Angel, with a Fiery Sword, but are invited of the Lord of Angels, by the Fire of his Love, to taste often the Fruit of the Tree of Life; yea, to receive him, who hath given all strength to it, and that giveth us a Blessed and Everlasting Life, for so he inviting us hath promis'd; *He which Eateth of this Bread shall live for ever!*, Joh. 6. 5. 8.

my

A Solliloquy for *Tuesday* Evening.

I.

O thou only begotten Son *of Almighty God, great and wonderful are the Benefits, O Lord, which I have received of thee, thou hast raised me from the Mire and Dust of the Earth, and hast Created my Soul of Nothing, after thine own Image and Likeness, and hast made it capable of thy Glory; thou hast given me Understanding, Memory, Will, Free Choice, with all my other Members, and Senses, to the end, that with them I might know thee, and love thee: Thou hast preserv'd me even while I was yet in my Mothers Womb, thou hast patiently Born with me a long time, after so many sins committed even until this present hour, whereas others that have less offended than I, are now peradventure tormented in Hell-Fire.*

II.

Besides all this, it was thy pleasure to become Man, and to be conversant among Men for my sake: and for me to be Afflicted, Punished, Troubled, and covered all over with a Bloody Sweat, to be Taken, Bound, Buffetted, and Spit upon, to be Despised, Blasphemed, Reviled, and Apparaled in Mockery, with White and Red Garments: For my sake thou wast contented to be torn with Whips, Crown'd with Thorns, Smitten with a Reed, and to have thine Eyes cover-

covered with a Veil, to be Condemn'd to Death, and to be led to the place of Execution, with that heavy Cross upon thy Shoulders, whereon thy Blessed Hands and Feet were Nailed; thou wast Crucified between two Thieves, and reputed amongst the Wicked, thou hadst Vineger and Gall given thee to Drink, and in the End put to a most shameful and cruel Death.

III.

In this manner, O Lord, with so many intollerable Troubles, Pains, and Agonies hast thou Redeemed me: But I am a most vile and wretched sinner, have shewed my self unthankful for all these Benefits, and have so often by my sins Crucified thee afresh, that without hearty Contrition, Humiliation and Repentance, I can expect nothing but thy Wrath and Damnation; I have loved Vanity more than Truth; and have esteem'd the Creature more than the Creator; it is high time, O Lord, that I should now begin to Weep and Bewail for those hainous sins I have committed against thee.

IV.

This Sorrow and Grief, for my sins is the thing which thou hast so long look'd for at my Hands, even from the time thou first gavest me Life; thou hast often called me, and I have like the Deaf Adder stopped my Ear, and would not hearken to thee:

thou

thou hast given me a long time to repent me of my sins, and I have consumed it in pride and vanity; the more I have been chastised and cherish'd by thee, the more hath mine heart been hardned, shewing my self unthankful towards the one, and rebellious towards the other: But yet for all this, O Lord, since thou hast suffered for my sake so many things, and hast commanded me never to despare, nor mistrust thy goodness: I therefore refer my self wholly to thy mercy, and do beseech thee, to grant me grace to amend my life, that from henceforth I may serve and please thee, in holiness and newness of Life, and continually remain in thy grace and favour, world without end, Amen.

Meditations on Wednesday *morning on the most holy Sacrament.*

COnsider after this what troubles our Saviour suffer'd in that doleful night; when the Soldiers had him in Custody, mocked and laughed him to scorn *Luk.* 22. 63. and used as a means to pass away their drowsiness, to scoff, and jest at the Lord of Majesty. Consider O my Soul, how thy sweet Saviour is set here as a mark, to receive all the strokes, and buffets, their malice could invent. O cruel! and unquiet night! in which, O sweet Saviour, thou tookest no rest, nor thy adversaries any repose, but accounted it even a pastime and recreation to vex and torment thee.

The

II.

The night was ordain'd for this end, that all creatures ſhould therein take their reſt: and that the Senſes and Members that are wearied with toils and labours of the day, might be refreſh'd and releiv'd: but theſe wicked men uſe it now as a fit time to torment all thy Members and Senſes; ſtriking thy Body, afflicting thy Soul, binding thy Hands, buffeting thy Cheeks, and ſpitting in thy Face; that at ſuch time as all Members ſhould be at reſt, all thy Members were in great pain and anguiſh.

III.

Now let us Conſider the denial of Saint *Peter*, who was ſo familiar a friend of our Saviours, that he choſe him to ſee the glory of his transfiguration: yet not once, but three ſeveral times, even in the very preſence of his Lord and Maſter ſweareth and forſweareth that he knows him not. O *Peter*, is he that ſtands by thee ſo wicked a man, that thou account'ſt it ſo vile a ſhame, only to have known him? Conſider that this is a Condemnation of him by thee, before he is Condemn'd by the High Prieſts; ſince by this denial, thou giv'ſt the whole World to underſtand, that he is ſuch a man, that even thou thy ſelf doſt account it a great

great reproach and dishonour to thee, ever to have known him.

IV.

Our Saviour hearing this denial, turned back and beheld *Peter*, and cast his Eyes on the lost Sheep with a look full of virtue, mystery and signification: *Peter* understood right well the voice and language of that look: And although the Crowing of the Cock was not able to awake his Spirits, yet was this able, as indeed it did; for the Eyes of our Saviour, do not only speak, but also work, as it plainly appears by the tears of St *Peter*, which though they gush'd from the Eyes of *Peter*, yet did they much more proceed from the look and Eyes of Christ.

V

Wherefore when thou art at any time awak'd out of thy sinful Life, and dost with grief and sorrow call thy sins to remembrance, wherein thou hast offended Almighty God, think with thy self, that the merciful Eyes of Christ look upon thee: The Cock had already Crowed, but *Peter* remembred not himself, because our Saviour had not as yet look'd on him, but when Christ look'd upon him, then he remembred himself, and repented and bewailed his offences; for the Eyes of Christ do open ours, and awake

awake such as are a sleep. Lord, let my Eyes then be for ever open, that I may behold those heavenly gifts which thou hast prepared for all those who love and fear thee.

VI.

O then receive me a poor sinner at thy holy Table; this most holy Medicine cures all the Wounds of Sin; this quickening flesh overcometh all mortal sin: This is the most holy Seal of divine Promises, which we may shew before Gods Judgment Seat; having this Pledge we may glory, and be secure of eternal Life: if Christs Body and Blood be exhibited unto us, assuredly all other Benefits by that most holy Body, and most blessed Blood, are Prepared for us; how then can he that hath given us greater things deny us the less? He *that hath given his Son to us, how shall he not give all other things with him*? Rom. 8. 32. Let the Spouse therefore be glad and rejoyce, for the time is at hand when she shall be called to the *Marriage Supper*? Rev. 19. 7. Let her put on Precious Apparel, let her put on her *Wedding Garment*, Mat. 22. 12. That she be not found Naked. This Garment is the Bridegrooms Righteousness, which we put on in our Baptism; but our Righteousness is so far from being a Wedding Garment, that it is nothing but filthy Rags, O let us endeavour to cast them off, and not bring them with us to this great Solemnity.

A Litany of Confession of Sins to Almighty God before the Holy Sacrament.

O Lord, I have committed many grievous sins against thee: I have not piously frequented thy house with that filial fear, and holy reverence which becometh thy Child, but have too often sinfully absented it; so that mine attendance upon thee in thy Service of the day hath been formal, my Devotion hypocritical, and my Expectation of a Blessing deceitful.

Lord be Merciful to me a Sinner.

All the Faculties of my Soul, all the Members of my Body, which thou hast given me for thy Service, and ought to have been instruments of holiness, I have daily made Weapons of iniquity; mine Understanding, which should daily have delighted in thee, and thy Law, hath been daily busied in the search of sin. Mine Affections, which I should have wholly fixt upon thee, the highest, holiest, and most happy Object, in whom is All-sufficiency, have been foolishly and falsly bestowed on the Emptiness, and Vanity of the Creature; in which I have found nothing else but shortness, and uncertainty, falshood and flattery, weariness and misery.

Lord be Merciful to me a Sinner.

I have not wisely, nor timely considered that the Grace of Repentance is thy heavenly Gift, and ought to be early begg'd of thee by Prayers and Tears; but have sinfully imagin'd it in mine own power, to repent when I would; when I have been neither sure of time to ask it, of hope to obtain it, Grace to receive it, or of Mercy to enjoy it.

Lord be Merciful to me a Sinner.

I have not only turned thy Grace into Wantonness, but even the choicest of thy Gifts bestowed on me, into Wickedness, by being spiritually proud of my Endowments, so that while I have pharisaically seemed in mine own Eyes to be much better than others, I have in thy sight been far worse, and have thereby lost the Blessed presence of thy holy Spirit, who resisteth the proud, and giveth Grace to the humble.

Lord be Merciful to me a Sinner.

I have not daily and duly (as I ought) examined my Soul by each particular of thy Commandments, that so my Conscience might be throughly convinced of my sins, and I thereby (with holy fear,) might heartily bewail them, utterly forsake them, perfectly hate them, and (together with thy Justice) Condemn my self for them; but have only looked on them with a Carnal Eye, as common Spectacles of Mans Misery, and proper Objects of thy Mercy; From whence it is, that I have not died

unto

unto sin daily (as I ought) that this my sorrowing for sin hath been but superficial, my hope of thy pardon deceitful, and even my very mortification to sin, exceeding sinful.

Lord be merciful to me a sinner.

I have readily remembred that there is no condemnation to those which are in Christ Jesus us; but sinfully forgotten that it is to those only which walk not after the flesh, but after the Spirit: Thus have I wretchedly put off the punishment of sin, from the guilt of it, and so thereby become guilty of thy double punishment; that for the committing of Evil, and this for denying thee (in Christ) to be the rewarder only of good.

Lord be merciful to me a sinner

I have willingly believed, that it is the blood of God which cleanseth me from all iniquity, and that if I believe in thee, although I were dead, yet shall I live, and that if I live, and believe in thee, I shall never die: But I have wilfully forgotten, that by my daily sinnning, I have daily trampled on thy precious Blood, and am therefore dead while I live: and must therefore justly fear, that (without mercy) I must live in endless torments when I am dead.

Lord be merciful to me a sinner.

I have sometimes promised the general amendment

pendment of my own evil ways, by my thorough Mortification to Sin, and Sanctification to Righteouſneſs, in my more frequent Watchings, Faſtings, Prayings, Holy Strivings againſt my Corruptions, and Holy Hungrings for thy Heavenly Graces; but all theſe to my Souls Grief, were ſoon forgotten by me, and my ſinful Affections, inſtead of drawing nearer to thee, alienated every Day more and more from thee,

Lord be merciful to me a ſinner.

I have miſſed many happy opportunities of going to thy holy Table, under the falſe pretences of unfitneſs to receive, want of Charity to forgive, and of Faith to believe; whereas theſe ſinful wants (which have all proceeded from my want of Grace) ought much rather to have been graciouſly repair'd with earneſt Prayers, and truly repented of with daily tears.

Lord be merciful to me a ſinner.

I have not ſo freely, and ſo fully forgiven, and forgotten thoſe injuries which man hath offered unto me, as I ought to have done; but have too often come unto thy holy Table with reproach in my Mouth, and Malice in my heart: Thus, O Lord, have I had ſinfully to do with Malice, that ſtood in ſo great need of Mercy; and by refuſing to forgive my Brother upon Earth, may juſtly fear

to

to be denied forgiveneſs by thee in Heaven.
Lord be Merciful to me a Sinner.

From theſe my ſinful inconſiderations, undue preparations, ungracious abſentings, and more ungodly frequentings of thy Bleſſed Table, have proceeded theſe my declinings in Grace, and decayings in Goodneſs, ſo that without thy Rich Mercy unto me in Chriſt (whoſe precious Blood thon haſt ſpilt for me,) and by this thy Bleſſed Seal, confirm'd unto me, I may juſtly fear I have received unworthily, and thereby Eaten and Drank unto my ſelf mine own Damnation.
Lord be Merciful to me a Sinner.

A Prayer after (Confeſſion of ſins) to Almighty God.

I.

ALmighty God, I have ſinned, and I deſire to repent: I am heavy laden with the burthen of my ſins, and can find none on Earth to relieve me; to thee therefore, O thou Father of Mercies, and God of all Conſolations, who inviteſt weary Souls to come unto thee, and eaſeſt them when they are come, do I apply my ſelf for Mercy and Forgiveneſs. O thou Bleſſed Fountain of Eternal Good, who haſt freely given me thine only Son to die for me, and in him thy ſelf to be for ever reconciled to me; who deſireſt not the Death of me a miſerable Sinner,

ner, but rather that I should repent and live, have Mercy upon me: O thou Blessed Shepherd of my Soul, who aimest to seek and to save those that were lost, that findest all whom thou seekest, and losest none of those whom thou hast found; have Mercy upon me. O thou Sacred and for ever Blessed Spirit, who visitest and cherishest the drooping Souls of thine Elect, Assist and Comfort me: Lord save me, or I Perish, Lord help me, or I Faint, Lord seek me, or I am lost for ever.

II.

With all Humility of Soul I Humbly acknowledge, that I have too long sinfully depended on the vain shadows and deceitful shews of mine own imperfect Holiness; and have too sinfully neglected the improvements of thy Heavenly Graces, whereby I have too long deluded my own Soul, with hopes of my Heavenly Assurance; and have then thought my self to be Spiritually Rich, when in thy sight I have been wretchedly Poor, sinfully Blind, wilfully Naked, distressedly Miserable.

III.

Lord open thou mine Eyes, by the precious Eye-salve of thy Sacred Word, that I may clearly see the sadness of my own Condition, in these my sad Mistakes, by this the great Deceit of my own deluding Heart; enrich

my

my Poverty, with the Gifts and Graces of thy Holy Spirit, cover my Nakedness with the precious Robes of Christ's Righteousness, swallow up this my great Misery, in thine endless Mercy; of Carnal, make me Spiritual; increase thy Graces daily in me, and for thy Mercy sake, remove all vain Pretences of a false Assurance from me; give me that sincerity of Heart in thy Service, that constant Holiness, and Gracious Perseverance, that makes my Calling and Election sure.

IV.

O thou Glorious and for ever Blessed Spirit! who Eternally enjoyest Blessedness in the sweetness and fulness of thy self, and yet most graciously communicatest Happiness to us thy sinful Creatures, that we might thereby spiritually know thee, love thee, serve thee, and earnestly enjoy thee; vouchsafe me, I humbly beseech thee, the Blessed Presence of thy Holy Spirit, that I may thereby become wholly Spiritual, that I may no longer live after the Flesh which leadeth to Destruction, but daily more and more mortifie the Deeds of the Flesh, by the Spirit, that I may thereby joyfully attain unto Life Everlasting.

V.

Suffer me not, O Lord, any longer to delude my ſelf with the ſhews and ſhadows of devotion; but ſo guid me with the Bleſſed motions of thy holy Spirit, that I may dye truly and daily unto ſin, and live hourly unto Righteouſneſs. Lord thou ſeeſt all my deſires, and my groanings are not hid from thee; O! grant me this mercy, and take from me what thou wilt; even life it ſelf without thee is bitterneſs unto me; and unglew my heart from the World, and fix it only upon thee and thy ſervice; that ſo I may ſpiritually rejoyce in thee, be graciouſly accepted of thee, and ever bleſſed with thee. Amen.

Meditations for Wedneſday *Evening, a preparation to the Holy Sacrament.*

I.

AFter all theſe injuries. Conſider what Scourgings and Whipping our Saviour ſuffered at the Pillar; for when the Judg perceived, that he was not able to pacifie the furious rage of thoſe his moſt cruel Enemies, he determined to puniſh our Saviour with ſuch a ſevere kind of puniſhment, as might ſuffice to ſatisfie the malicious out-rage of ſuch cruel hearts, that they being content

therewith, should cease, and seek no more after his Death.

II.

This was one of the greatest and most wonderful sights that was seen in the World; who would ever have thought that Lashes should have been laid on the Shoulders of the Almighty? The Prophet *David* saith, the place of thy habitation (O Lord) is most High, and that there shall no Evil approach near thy Tabernacle; if the Blessed Angels, fill'd the Air with high Lauds and Praises, upon the Day of his Nativity, when as yet they had only seen him in Swadling Cloaths, and in the Manger where he was laid; what did they think, when they saw him so maliciously aud cruelly handled?

III.

Whither, O Son of God, whither hath thy Humility decended? Whither hath thy Charity, Pity, Love and Compassion Extended? For I have done wickedly, and thou art punished; I have Committed the Offence, and thou art chastened with Revenge, the Tree carried me to unlawful Desire, and perfect Charity led thee to the Tree of thy Cross; teach me, O Lord, to mortifie my worldly Affections, and all Vices, that Reign in this mortal

mortal Body, O Pour into my Wounds the Oyl of thy Goodneſs, that I may come with that health unto thy holy Table, as becomes a worthy Receiver: Let nothing be ſweet, I pray thee, unto me without thee; let all other things be vile and of no account, but troubleſome unto me, which are contrary to thy good will and pleaſure; let Tears be my Bread day and night; let thy law be better unto me than Millions of Gold and Silver, and let it be delightful unto me, to walk in the ways of thy Commandments unto the end.

IV.

As there is no greater incentive of Divine Wrath than ſin, ſo there is not any greater obſtructive of devout Prayer, in removing that wrath, than impenitence; impenitence clogs, yea clips the wing of Devotion, ſo that it cannot mount aloft, it cannot reach the Throne of Grace; and of this *David* himſelf gives us his profeſſion, from his experience, ſaying, Pſal. 66. 18. *if I regard iniquity in my Heart, the Lord will not hear me*; look how far our lives are from Gods precepts, to obey them; ſo far are Gods Ears from hearkning to our Prayers, (ſaith *Tertul.*) the Perſon then muſt be excepted before the Petition, and ſo a ſincere penitent, is the beſt ſuppliant; for that our Lord Jeſus

Christ being the Priest that offers, and the Altar that sanctifies all our services, there can be no acceptation, without his mediation; and sure I am, he will not be our Advocate, unless he be our Lord, he will not be our Priest, unless he be our King; he will not present God our Prayers, unless we present him our persons; and whom Faith and Repentance consecrates through the Spirit, him Grace and Mercy accepts through Christ.

V.

In this Blessed Sacrament here, we have an unmoveable Center to rest on; God our Portion, Christ our fulness, an object larger than the Heavens. Oh that our Faith were now suitable to its object! the firmness of our trust, to the fulness of our God, our Jesus! had the *Widow of Sarepta* prepared more Vessels, she had receiv'd more Oyl; and that we receive less in the supplies of grace, and bounties of love, from God and Christ; it is because we are straightned in our Faith, not God or Christ straightned in his Bounty; we less capable to receive, not he less willing or able to give, the Widows Vessels are all filled, and here each humble Soul shall be replenished, according to the Measure of their Capacity.

VI.

VI.

Not according to the riches of Christs fulneſs; who as the Sea can fill the veſſels, though never ſo large; and therefore where the meaſure is but little, there the veſſels are but ſmall. Enlarge we then the thirſting deſires of our Soul, that the Fountain of Chriſts fulneſs, here ſet open in this Ordinance may ſatisfie and fill them; here behold the promiſes of life ſealed, here feel the riches of Grace Communicated, and here ſee the earneſt of Salvation and Glory Confirmed. O then let us haſten to theſe Wells of Salvation, for in them we ſhall find eternal life; while we are here we ſhall find reſt to our Bodies and Souls, but in the life to come joy everlaſting.

A Prayer for *Wedneſday* Evening preparatory to the Holy Sacrament.

I.

TO thee, O thou bleſſed Center of my Soul, mine inward and mine outward Conſolation, my bleſſed quietneſs, and richeſt reſt, with all humility of Soul and proſtration of Spirit, do I apply my ſelf for mercy and forgiveneſs; Lord pardon (in the Blood of Chriſt) all my offences; and for the time to come, with-

draw my Heart from worldly vanities, and fix it wholy upon thee and thy Kingdom, that so I may sincerely love thee, joyfully delight in thee, and be both now and ever happy with thee.

II.

O God most Holy, O Lord most Righteous, O Father most Merciful, who in thy tender Bowels of compassion towards me, hast freely given me thine only Son to perform that in mercy for me, which thou in justice requirest of me; look not upon me, I meekly beseech thee, as I am in my self, in my frailties of sinful nature, but graciously behold me in the Beauties and Perfections of thy Blessed Son; Lord give me that holy hungering and thirstings after thee, that my longings may be earnest for thee, let thy Holy Table be delightful to me, and sweeter than all outward enjoyments, that I may truly love it, and joyfully possess thy Heavenly comforts by it.

III.

Almighty God, who so perfectly hatest sin, that thou hast most severely punished it in thine only and beloved Son, whom thou freely gavest, not only to dye for sin, but also to condemn it, and to call sinners to repentance for it: have Mercy upon me, I humbly beseech thee, thy vile, sinful, and most unworthy servant: Who have not only foolishly, and sinfully imagined

that

that thou wouldeſt cheriſh that in me, which thou haſt ſo ſharply puniſhd in my Saviour; but alſo wickedly divided thee in thine own Eſſence, and there by my ſelf from thee in the loſing of thy gracious preſence: have pity upon me, and releaſe me from theſe miſty Fogs of ſin and ignorance, and lead me by thy bleſſed light of grace to thoſe thy bleſſed paths, which lead to glory.

IV.

Lord I have ſinned, and I deſire to repent; I tremble at the greatneſs of my ſin, and humbly beg thy pardon for it in the richneſs of thy mercy; O let thy ſweet ſaving, and preventing Grace, make this my humiliation, effectual unto me; O let me no longer vainly think the guilt only of ſin to be mine; and the puniſhment my Saviours; but let me faithfully beleive, that untill by thy grace, I am made truly conformable to him, I have no part nor portion in him; but am yet in my ſins, and thereby liable to thy ſoreſt puniſhments. Lord, give me a ſaving Faith to beelive in him, a ſanctified life to be a true follower of him, and a Bleſſed Death to live for ever with him. Amen.

Meditations for *Thursday* Morning, on the Holy Sacrament.

AFfliction is the proper object of Compassion, misery the proper object of Mercy: and therefore we read how *Pilate*, willing to release *Jesus*, he brings him forth having his Back furrowed with the Whips, his Head harrowed with the Thorns, and his derisive Purple stain'd, yea, drencht with blood; and presents him thus ghastly a spectacle to the *Jews*, with an *Ecce homo*, *behold the man*, supposing so sad a sight would have moved malice to mercy, and envy it self to Compassion: now what *Pilate* did to the *Jews*, with Christ, Christ in a fit resemblance and apt allusion does with the *penitent* to his Father; he brings him forth in the Court of Conscience, having his heart wounded with sorrow, his Spirit broken in Contrition, and his Soul fainting in Languishments of repentance, and presents him so sad a spectacle to the Father with an *Ecce homo*, *behold the man*.

II.

Behold the man, once so lofty in his pride, now so lowly in his penitence; once so hardned in his rebellion, now so humbled in his contrition; once so obstinate a *Sinner*, now so

ſo pitiful a Penitent: and Oh! whilſt this *Man of ſorrow* Mourns in Affliction, how does the *Father of Mercies* melt in Compaſſion? when the wounded ſinner is preſented by the wounded Son, and the Penitents Tears cry aloud with the Mediators Blood, how muſt the Fathers Compaſſion needs melt into ſins remiſſion?

III.

This Affliction and Pain, is either that of the Penitent ſinner, or that of the devout Saint, that of the penitent ſinner, who having withdrawn himſelf from the World, and retired into the ſecret Cloſet of his Conſcience, how does he with *Hezekiah*, even overturn the Annals of his Life in the bitterneſs of his Soul? and after a ſtrict ſurvey, having faithfully obſerved the ſins which he hath committed, and the ſeveral Circumſtances, by which they are aggravated, he then ſumms them up into a Catalogue, which is no ſooner in his Eye, but ſorrow is in his Heart, endeavouring to blot out thoſe letters of guilt, with his Tears of Repentance, through Faith in the Blood of Chriſt.

IV.

And whilſt he ſets his ſins in order before him, Oh how does a ſecret affrightment chill

his Blood, and make his Heart to tremble, in apprehenſion of their loathſom filth and dreadful curſe! yea, in beholding himſelf under the heavy Sentence of the Laws condemnation, Oh how, is he wholly encompaſſed with terror, and amazment! when he looks within him, Oh the terrors of an accuſing conſcience, and a killing guilt! when he looks without him, Oh the horror of a deſerved death and a tormenting Hell! when he looks above him, Oh the dread of an offended Majeſty, and an avenging Judge! Oh whether then ſhall this poor penitent fly for ſuccour? where, oh where, ſhall his affrighted, and afflicted ſoul ſeek for ſhelter? where, but at the Croſs of his Redeemer?

V.

And when Chriſt, ſo full of pity, ſo full of love, when he beholds the humble ſuppliant, and ſincere penitent, in the loweſt depths of his humiliation, pouring out his complaint at the Foot of his Croſs; when he hears his mournful ſighs, his painful groans, the earneſt meſſengers of his afflicted ſoul, it is then as impoſſible for Chriſt, to forget the paſſions of ſorrow which he ſuffered, as not to compaſſionate this poor penitent for whom he ſuffered; he who ſtopped not his Ears at the *Jews* Blaſphemies, will certainly not ſtop his Ear at the Penitents complaints; he that

turned

turned not away his Face from his Enemies buffetings, will not turn away his Eyes from the ſuppliants Tears; though the Devil hath bereav'd the ſinner of his purity, yet can he not deprive his Saviour of his pity; Chriſt doth not, Chriſt cannot ſo remember the ſins that Man hath committed, that he forgets the ſoul which himſelf hath purchaſt; his Eye, and nothing elſe indeed can do it, but his Eye of mercy, that looks through th guilt of ſin, to behold the ſorrow of the ſinner, and that affliction moves his compaſſion.

VI.

The ſorrow of affliction, and pain in the penitent becomes deſtructive of ſin, through the power of faith in the Blood of Chriſt; for that, God will be *ſanctified in all them that come nigh unto him*; and therefore he being a conſuming fire in the fury of his vengeance; when we humble our ſelves before him, tho' with the deepeſt of afflictions, unleſs it be by faith in Jeſus Chriſt, as the Mediator, God will be a juſt Judge to condemn, rather than a merciful Father to forgive; for it is not our tears without Chriſts Blood, not our ſorrows without his ſufferings, not our affliction without his paſſion, that can quench the fire of Gods wrath, ſatisfie the ſeverity of Gods Juſtice, and move the tenderneſs of his mercy; when therefore acted by love, and ſtrengthned

ned by Faith, we pour out our Complaints unto our God, in a sincere Repentance, our Affliction and Pain shall become the proper Object of his Divine Mercy.

A Prayer for *Thursday* Morning, preparatory to the Holy Sacrament.

O *Lord, who wert led for me, as a Lamb to the Slaughter: And as a Sheep before the Shearer is Dumb, so thou opened'st not thy Mouth: Thou did'st good to thy Enemies, and Prayedst earnestly for thy Persecutors, O plant in my Heart, Gentleness, Patience and Meekness, that I may not be transported with the violent passion of Anger, disordered by Peevishness, or thoughts of Revenge, but patiently bear all Crosses, and with Charity may return Blessing for Cursing, keeping peace with all Men, and loving my Neighbour as my self, and thee more than my self, and more than all the World, I may at last come into the regions of Peace and Eternal Charity, where thou livest, who lovest all Men, and wouldst have none to perish, but all Men to be saved through thee, O most Merciful Saviour and Redeemer.*

II.

O thou who sittest between the Cherubims; and whose Throne is in the highest Heavens, purge me from all filthiness of the Flesh and Spirit, that

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I may perfectly love thee, and worthily magnifie thy Holy Name, all the days of my Life. For thou art Gracious and full of Compassion; and giveſt Meet unto them that fear thee, and drink from the Wells of Eternal Salvation; thou preparest a Table for us, and anointeſt our Heads with thy Heavenly Unction, and our Cup runneth over; let thy precious Blood which was ſhed for me, and the Water which guſhed from thy ſide, waſh me clean, that I may with a pure Heart, and a clean Soul, come to Eat of that beſt Sacrifice, the Lamb ſlain from the Beginning of the World.

III.

O Lord, in the wonders of this Holy Sacrament thou giveſt thy ſelf to be the Food of our Souls in the Faith of thy Word, in the Bleſſings and Graces of thy Holy Spirit; perform that in me thy unworthy Servant, which thou haſt prepared and effected in thy Son; enkindle in my Heart a bright Devotion, extinguiſh all the Fires of Hell, pardon all my ſins and fill me with thy Holy Spirit, that by Obedience and Love, I may adore and honour thee all the days of my Life.

IV.

Thou haſt opened unto me, the Fountains of thy Mercy, and haſt invited all penitent ſinners to come and receive pardon, the Oppreſſed to be eaſ-

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ed, and the ſorrowful to be comforted, admit me O Lord, to this great Celebration of thy loving kindneſs, that I may be comforted in all my griefs; healed of all the wounds of my Soul, and the bruiſes of my Spirit, and finiſh my Journey through this vally of Tears, unto my portion of thy Heavenly Kingdom. Amen.

Meditations for Thurſday Evening on the moſt Holy Sacrament.

O Lord, thou not only art good and gracious, but wilt alſo be acknowledged, ſo declar'd; yea, as ſuch worſhiped and adored; that thy Name then be not diſhonoured, let me though a ſinner, be accepted; pardon my iniquity, that it may not be ſaid, that thou ever rejectedſt a poor penitent, and thereby loſe the glory of thy name, whoſe *name is merciful, Exod.* 34. 5,6. a merciful clemency is a royal virtue, and honourable in every Sovereign Majeſty; thou then, O Lord, *who art the King of Glory Pſalm* 24. 7, 8. make this thy Holy Sacrament to be the Broad-Seal to my pardon, and this for thy Names ſake, even for thy mercy ſake.

II.

I plead not, Lord, my Merits, who am *leſs than the leaſt of thy mercies*, and as I look not

ot upon my Merit, do thou not look upon ıy demerit; as I do not view my worthi-eſs, do not thou view my unworthineſs; ut be merciful unto my ſin; of which, I annot ſay as *Lot* of *Zoar*, *is it not a little ne*? no, it is great, for that it is againſt thee o great a God, and ſo good to me; great, or that my place, my office, my calling is great; the Sun, the higher it is, the leſs it eems, but my ſins, the higher I am, the greater they are, even in thine, and others Eyes.

III

My knowledg of thee, and thy ways is great, I knew thy Will, and did it not, my Conſcience checked me, and yet I obeyed not, thy Spirit moved me and yet I yielded not; the number of my ſins is numberleſs, thoſe I know and confeſs, are few in compariſon of what are unknown and hidden from me. Wherefore, O Lord! hide not my great ſins from thee; and the greater is the guilt of my ſin, the greater ſhall be the glory of thy mercy to pardon it; let it be the glory of thy mercy then to paſs by my offences, ſo ſhall the greatneſs of my ſins make the glory of thy mercies more conſpicuous, for that *where ſin hath abounded, there grace doth much more abound*, *Rom.* 5. 20.

IV.

IV.

And thus, though I went against mine own Knowledge in sinning, yet do not thou Lord, go against thine own Nature in Punishing, who hast promised, *if we Believe, and Repent*, 1 *Cor.* 10. 12. thou wilt forgive; and now, as my sins teach them *that stand, to take heed, lest they fall*, so let thy pardon of my sins, teach them that are fall'n, upon their Repentance, not to doubt of thy Mercy and Forgiveness; which Mercy and Forgiveness do thou seal unto my Soul, and to each humble Penitent, through Jesus Christ, in a return of Peace unto our Consciences, by this Blessed Sacrament.

A Prayer for *Thursday* Evening on the most Holy Sacrament.

O *Most Blessed Fountain of Eternal Love! who hast tender Bowels of Compassion, and Multitudes of Rich Mercies, for all those sinful Souls, that cry to thee for Mercy and Forgiveness; forgive the sinful Failings, wilful Errors, and most dangerous Mistakes of my wretched Life past; and grant me that true Repentance for the time to come, which may truly convert me unto thee.*

II.

Lord, where Sin hath abounded, there let thy ace abound much more; *Let my degrees of Sin,* truly answered with my degrees of sorrow; my easure of pollution, with my measure of San-ification. *Lord hear my Prayer, and let my* y come unto thee, for thy Names sake, for thy romise sake, for thy blessed Son Christ Jesus sake, Amen.

III.

O most sacred and for ever blessed Being, who st therefore Commanded me to be holy, that might be happy; look not upon me I meekly eech thee, as I am in my self, in the deceitful-s of my own heart, falshood of mine own ways; t in the Righteousnes of Christ, in whom alone ou canst not but be well pleased. Lord open y sinful Eyes, that I may see the folly of my eat mistakes; unvail the faces of my close rruptions, that I may thereby see the foulnes nd deformity of Sin, and apprehend the greatnes thy wrath against it; that so I may truly nd timely repent and gain thy gracious pardon r it.

IV.

Search me throughly, O Lord and try me,

that

that none of those false ways of wickedness may hereafter be found in me; that so my Heart may be clean, my Conscience pure, my Conversation upright, my Life Holy, and my Death happy; be merciful to me thy frail and sinful Creature, we have daily been so far from abstaining from the least appearance of it, that I have daily ran with greediness into it, and hourly studied vain Excuses for it.

V.

Grant dear Lord, for thy mercy sake, that these may daily diminutions of Sin, may now daily increase in me the Angmentations of sorrow; that so I may truly and heartily bewail mine offences, thou may'st graciously forgive them, and (by thy grace assisting) I may perfectly abhor them: grant this dear Father, for thy mercy sake, in him who died for Sin, and had no Sin in him. Amen.

Meditations for Fryday Morning on the Holy Sacrament.

HIS Guards are strong, his Fence is sure, *whose Salvation is Christ*, which Salvation is Communicated to us in the promises of grace, exhibited in the Ministry of the word, and more plentifully conveyed, yea more effectually confirmed in the Ministration of the Sacraments. Now to spoil us of the trea-

sure

re, to rob us of the comfort of this Salvati-
, is Satan's grand design in his temptations
o sin, and his suggestions of distrust; for
these he labours to withdraw us from our
d, and deprive us of Communion with
rist, who is our love and our life.

II.

But when the Bird is mounted on the wing,
is safe from the Fowlers net; and the soul
ised in Communion with Christ is Preserv'd
om Satan's snare: and if through infirmity
e soul flag and fall to the Earth, and so be-
ome intangled in carnal and worldly affecti-
ns; yet keeping the Eye fixt upon Christ, look-
g to him in his ordinances to receive the
uickning power of his grace; though corrupt
ffections may intangle, yet shall they not in-
ral the soul; which becoms restored by the
ower of Christs Spirit, a Spirit of life and
berty, a Spirit of grace and holiness, delive-
ng from the Power of Satan, and from the
Dominion of sin.

III.

Who art thou then, O thou afflicted soul,
ho in thy spiritual desertions walkest in
arkness clouded with sorrows? Oh in the
eatest dejections lift up thine eyes unto the
rd, that when the rising Sun appears thou

mayest

mayeſt ſee his refreſhing light; and however now by reaſon of thy preſent anguiſh, thou canſt not ſerve God in alacrity of performance, yet do it in ſincerity of obedience; and this, this will be a cranny to convey ſome beams of light, even in the loweſt dungeon of thy ſpiritual diſtreſs.

IV.

Pſal. 27. 14. *Wait upon the Lord*, having the eye of faith ſtill towards him; and ſo ſhall comforts be redoubled, in a life recovered; and thy difficulties of obtaining, ſhall the more ſweeten thy delights of injoying, even of injoying *God and Chriſt* in the refreſhing comforts of the Spirit, conveyed and confirmed in his Bleſſed Sacrament; in which Bleſſed Sacrament eſpecially, let thine Eyes be ſtill towards the Lord, in his merits, in his grace, in his Benefits, in his love; let him have thy fixed heart, and thine intent Eye; yea, let him have thy whole Man, for to this end it is, that he here gives thee his whole ſelf.

A Prayer for *Friday* Morning of confeſſion of ſins to God before the Holy Sacrament.

O *Moſt holy Lord God, I thy unworthy ſervant do here proſtrate my ſelf before thee in all humility, acknowledging and confeſſing my*

manifold sins and wickedness; my whole Life has abounded with actual Transgressions, against every one of thy Commandments. I have O Lord lived in contempt of thy Providence, committing Idolatry with thy Creatures, taking thy Glorious Name in vain, prophaning thy most Holy Sabbath. I have not regarded my Superiours, as I ought to do, I have envied my Brethren, defiled my Soul with unchast desires, laboured to be Rich by unlawful means. I have slandered my Neighbour, and have coveted after his Wealth. I have heard thy Word O Lord, but have not believed it. I have known thy Word, but have not practised it. I have come into thy house without Reverence, and approached to thy Holy Table without Repentance. I have practised many sins without remorse, and when I Read thy sacred Scriptures, they are not sweet to me as the Honey-Comb, but my delight is more in ungodliness, Prophaneness and Atheism.

III.

I have by Gluttony and Drunkenness, pampered my Body, I am guilty of Pride in my Apparel, I am negligent in my Calling, by mispending my time; I have used vain Discourses at my Table, and have sinned out of Measure against all those means of Grace which thou hast been pleased to afford me from time to time. I have wandering Eyes, wanton Lusts, an ambitious Mind, and covetous Desires, which have no Bounds nor Limits.

I have laſcivious Ears, unſavory Speeches, *and cenſorious Reproaches* [Here name thy particular ſins.] *I am ſtill adding ſin unto ſin, and tranſgreſſion unto tranſgreſſion, and am altogether unfaithful in my life, and forgetful of my death, and of the day of Judgment.*

III.

My abuſing of thy mercies, and deſpiſing of thy judgments, is teſtified againſt me, yet O Lord, I am not aſhamed, nor confeſs my ſelf guilty, but ſtill run in a courſe of ſinning againſt the motions of thy holy Spirit, *and the checks of my own conſcience; and have refuſed thy calls, and my own purpoſes and vows of admendment: O what ſhall I ſay, or how ſhall I open my mouth, O thou that art the preſerver of all men! I know that the wages of ſin is death, but thy gift O God is eternal life, through Jeſus Chriſt, our Lord; O enter not into Judgment with thy ſervant, O Lord, for in thy ſight is no fleſh righteous. Be merciful O Lord, be merciful unto my ſins, for they are great; out of thy abundant mercy forgive me all that is paſt, and be gracious unto me in preventing ſins to come.*

IV.

Correct me O Lord, but with mercy, not in thy Judgment, for then ſhall I be conſumed and brought to nothing, deſtroy in me O Lord the

curſed

cursed works of the Devil, increase in me dayly the gifts of thy Spirit, fit me for that calling in which thou hast, or wilt place me, and make me to refer the strength of my Body, the gifts of my Mind, and whatsoever grace thou hast already, or wilt hereafter bestow upon me, to the glory of thy Holy Name, and the eternal salvation of my own Soul; and Lord grant that the remainder of the time which I shall live in this present evil World, that my conversation may be in Heaven, and that whether I eat or drink, or whatsoever I do else, I may hear always this voice sounding in my ears; arise you dead and come to judgment: many other things, O Lord, I have to beg that my ignorance knoweth not how to ask, or my forgetfulness does not remember, but accept O Lord, this my humble confession unto thee at this time, and whatever else thou knowest needful for me, supply it with the merits of thy dear Son, my only Lord and Saviour. Amen.

Our Father, &c.

A Prayer after Confession.

O *Almighty God, whose Nature and Property is always to have mercy and to forgive, receive these thy humble petitions made unto thee at this time; and though I be tyed and bound by the chains of my sins, yet let the pitifulness of thy great mercy loose them, through Jesus Christ, my only Lord and Saviour.* Amen.

A Prayer for Faith.

O *Almighty God, whose nature is above our reach, and whose secret Operations no Humane Reason can conceive! give me that Faith without which no man can know thee, and without which no soul can please thee; Lord I believe, but to belive unto righteousness, O God, increase my Faith. Concerning the great Sacrament of thy precious Body and Blood, I believe that in the same night that thou O Lord Jesus wast betrayed, thou didst give to thy Disciples Bread and Wine, which thou didst call thy Body and Blood, with a charge to Eat and drink, and to do the same in remembrance of thee; for as thou wast upon thy departure, thou wouldest leave them and me a sign of thy Body, a figure of thy Blood, and a memorial of thy bitter death and bloody Passion, lest I should forget thee, who wast ready to lay down thy life for me, who am the worst and vilest of sinners.*

II.

Therefore I take these Elements of Bread and Wine, for holy signs of thy Body and Blood, believing, that though they remain after the Consecration, in their substance both Bread and Wine, yet they are more than common Bread and Wine, being made by prayer and thy holy word, the figures of thy Flesh and Blood; which is

the

the action and use of the Sacrament are really and effectually taken by the faithful: So though I feel and taſt Bread and Wine, yet by the Eye of Faith I eat thy Body and drink thy Blood, in remembrance that thou didſt die for me, and for all Mankind.

III.

O then let the operation of thy Bleſſed Spirit apply to my Soul, the merits of thy Death and Paſſion; and O Lord I beſeech thee, let me live and die in this Faith, and never be aſhamed to confeſs thy holy Name, who hath ſuffered ſuch an ignominious Death for my Redemption; O let my Soul live, and it ſhall praiſe thee, and magnifie thy all-glorious Name; thou haſt ſaid that he that eateth thy Fleſh and drinketh thy Blood hath eternal life, and thou wilt raiſe him up at the laſt day; O Lord, I beſeech thee confirm my Faith, and grant that it fail not, either concerning this or any other point of holy myſteries, for thine alone ſake my only Saviour and Redeemer. Amen.

Our Father, &c.

Meditations for Friday *Evening on the Holy Sacrament.*

GOD alone, who is the author of our life, is likewiſe the object of our truſt, and being the Fountain and fulneſs of all our comfort

fort and ſtrength, all our grace and holineſs, all our glory and happineſs. Wherefore, O my God, I truſt in thee, as a Creator to ſuſtain me, as a Lord to govern me, as a guid to direct me, as a rock to defend me, and as a Father to ſuccour me; all which relations thou haſt taken upon thee, in a merciful regard to my weakneſs and wants; that thou mighteſt the more manifeſtly declare thy goodneſs and love; which goodneſs and love, now ſeal unto my ſoul, by a Communion with thee in the Lord Jeſus.

II.

And the beſt way to ſtrengthen our truſt in God, is by renewing our reſignation, and when can we more ſeaſonably do it than at our receiving the Bleſſed Sacrament? in which we have exhibited the fulneſs of Chriſts merits, as the propitiatory Sacrament, and atonement for our Souls, by whom we have acceſs unto the Father, to receive a bleſſing of pardon and peace, of life and ſalvation from him, do we then with all humble devotion make this ſincere reſignation at the Table of the Lord, even offer and preſent unto God from our hearts, as we profeſs with our tongues, offer and preſent our ſelves our Souls and Bodies, as a reaſonable, Holy, and lively ſacrifice unto him, caſting our ſelves upon him, in the mercy and truth of his promiſe

miſe, in the wiſdom and Power of his providence.

III.

And upon this total reſignation, he ſeals us this aſſurance, that he will exerciſe thoſe his properties, imploy thoſe his attribntes for our comfort and protection, for our ſupport and ſalvation; and this, beyond what our wits can deſign, our wiſhes can deſire, or our thoughts can conceive; and let not any penitent, though a languiſhing Soul, be diſcouraged from this Holy Sacrament of the Euchariſt, there to renew his reſignation and ſtrengthen his truſt.

IV.

And here this treaſury is open; in this Bleſſed Sacrament, come and receive of this mercy of thy God, diſpenſed by the bountiful hand of thy Jeſus, who with that mercy gives his merits, his benefits, his Spirit, his whole fulneſs, even himſelf; wherefore rouſe up thy Soul to receive the bounty of thy God and of thy Saviour; with an humble, a thankful, and a devout Heart; not forgetting the price that Chriſt gave for thee to redeem thee from the ſlavery of Sin, and Satan

A Prayer for *Fryday* Evening on the most Holy Sacrament.

BLeſſed for ever be thy holy Name, O thou God of Infinite Compaſſions, who art both truth and holineſs it ſelf in thine Eſſence; and therefore ſtrictly requireſt truth and ſincerity in the hearts of thy Children, and holineſs and righteouſneſs in their lives and Converſation; look not upon theſe ſinful failings of my Corrupt Heart; but graciouſly behold me in the righteouſneſs of Chriſt: forgive me my many ſinful Compliances with nature, abberrations from Grace, and deviations from goodneſs, which have cauſed theſe my ſinful Errors; which might thereby deprive me of preſent Grace, and hopes of future Bleſſedneſs.

II.

Lord, ſuffer me not any longer thus wretchedly to delude mine own Soul, but make me truly ſuch as thou wouldeſt have me to be, a zealous and ſincere Chriſtian; that ſo my Spirit which (for thoſe my Sins) thou haſt much broken by afflictions, may much more abundantly rejoyce in thee by Heavenly Conſolations. Lord accept of theſe my ſinful deſires, and let my loſs of tears repair my loſs of truth and loſs of time in thy ſervice; aſſiſt my weakneſs, accept my willingneſs, forgive me my ſinfulneſs, cheriſh the bleſſed

motions

motions of thy holy Spirit daily in me, and for thy mercies ſake, remove the danger of my own Corruption from me.

III.

O Lord, to thy Glory and my own deſerved ſhame, I willingly confeſs that I am moſt impure and ſinful, even in the very beſt of all my holy performances; I therefore humbly beg of thee, that as thou haſt graciouſly afforded me the light of thy ſacred word, to diſcover me unto my ſelf, ſo thou wilt alſo give unto me, the Sword of thy holy Spirit, to deliver me from my ſelf: deliver me from the evil Man (O Lord) even from the cloſe Corruptions, and ſecret Abomiantions of mine own evil and corrupt Heart. Lord pardon and paſs by the many ſecret and unknown Errors of my ſinful life paſt, and graciouſly prevent the failings of that to come.

IV.

Make me truly and ſincerely holy, and to imbrace it neither for fear of puniſhment, nor hope of reward; but purely for thy ſake, who art Holineſs it ſelf: O let me never think my ſelf holy enough, but preſs ſtill forward in thy holy Race, untill at laſt I have attained unto that full meaſure of holineſs; which (by thy gracious acceptation of it in Chriſt) will end in endleſs happineſs; bleſs theſe my holy deſires with hap-

py performances; for his ſake whoſe perfect Righteouſneſs, thou both graciouſly acceptest for me, and willingly imputeſt to me, Amen.

Meditations for Saturday *Morning on the Holy Sacrament.*

NOw to keep the Soul in an even temper, we muſt obſerve theſe following directions; firſt, for the beſt ordering our lives, as to the ſafety and peace of our Souls; be the more fervent, the more importunate in your Prayers, when your luſts are moſt eager and vehement in their deſires; for this we have St. *Pauls* example for our imitation, when he proportions the vehemency of his devotion to the violence of his temptation; and by how much the *meſſenger of Satan*, 2 *Cor.* 12. 9. doth the more furiouſly reiterate his buffetings, the more zealouſly doth he renew his Prayers; and at length he receives this comfortable anſwer, to his ſorrowful complaint, *my grace is ſufficient for thee*; ſufficient to cure thy wound, and to pardon thy guilt; ſufficient to ſtrengthen thy weakneſs, and to perfect thy deliverance.

II.

Secondly, entertain we no parley, no treaty with our luſts; have no commerce or company with them; ſilence their ſuggeſtions,

or

or if they will needs be ſuggeſting, give them not the Ear, leſt they making that the paſſage to the Heart, we betray our ſelves to ſin, whenſoever we treat with our Luſts; conference with them, is the way to be enſnared by them; we muſt flie ſin as a Serpent; not let in the Head, leſt it draw in its Body; not yield to the firſt Motion, leſt we be engaged in its full Commiſſion.

III.

Thirdly, ſet we up the Law of Spirit and Life in our Hearts; *Rom.* 8. 2. and by how much the Law of ſin will be ſtirring in our thoughts by ſo much the more, let this Royal Law of Chriſts Spirit and Life bear ſway in our Souls, and to that end, eſpecially now in the Solemnity of the Bleſſed Euchariſt, renew we our purpoſes, our Vows, our Covenants; renew we our Self-denyal, our Total Reſignation, thereby to obtain a further quickning in Grace, a further ſtrengthening of the inward Man, and all by a nearer Communion of Chriſt in his fulneſs, thus this Holy Sacrament ſhall ſeal unto our Hearts, the comfort of this aſſurance, that he will never leave us nor forſake us.

IV

Let us offer up to God, the *Sacrifice of a*

broken Heart and a contrite Spirit; which sorrow of contrition, must be like that of one *Mourning for the dead*, a funeral sorrow, the deepest of Mournings; like that of one Mourning for her only Son, the saddest of Funerals, and for our sins deep humiliation is most necessary, whereby we confess the guilt of our sins, bewail the bitterness of distress, deprecating Gods wrath, and imploring his Mercy for a full and free pardon of our Sins.

A Prayer for *Saturday* Morning on the Holy Sacrament.

O *Thou Blessed Fountain of Eternal* Sweetness, *who art infinitely sweeter to my weary soul, than all Earthly Enjoyments, in whose presence is the fulness of joy, and at whose Right Hand are Pleasures for ever more! forgive the Follies and Infirmities of me, thy sinful servant, who have foolishly preferred these transitory drops of insufficient joys, which have been wearisome and burthensome unto me, to those thy Rivers of Eternal pleasures, in which thy Blessed* Saints *do sweetly bath their happy Souls, where everlasting joy is on their Heads, and thine Eternal comforts in their Hearts.*

II.

Lord open thou my eyes now at last, that I may clearly

clearly see the vanity of the Creature, and the fulness, sweetness, and all-sufficiency of Christ; withdraw mine affections from the World, and fix them wholly upon thee and thy Kingdom: Lord sanctifie my Heart, to believe that there is no true sweetness but in goodness; and that there can be no true goodness in that pleasure, which is not subordinate to this sweetness, which alone is in thee my Lord and Saviour, the comfort of all Earthly Comforts, and Heavenly Consolations.

III.

Almighty God, when I look upon thee out of Christ as thou art in thy self, I can there see nothing else but destruction to my Body and amazement to my Soul: in thine essence, light inaccessible, unto which no mortal Eye can approach; in thine attributes terror unutterable, from which no Creature can escape; thy Wisdom trying my corrupt Heart, and searching my sinful veins; thy Justice most severe, fearful in the pronunciation, dreadful in the Execution, thy truth admitting no alteration, no judgment pronounced by thee, but most precisely fulfilled: yet such, O Lord, hath the folly of my false Heart been, that I have sinfully depended on thy Mercy, in Christ, without either faith to receive thee, hope to enjoy thee, or love to delight in thee.

IV.

Lord whither wilt thou ſuffer me to ſtray from thee? How long, Lord, wilt thou leave me in this ſleep of ſin? Lord, ſeek me thy ſtray ſheep, or I am loſt for ever; open my ſinful Eyes, that I ſleep not in Death; make me wiſely to Remember that then only there is Mercy with thee, when thou art truly feared; grant therefore dear Father for thy Mercy ſake, that I may no longer dally with my precious Soul, by this my ſecurity in ſin; but ſo rely upon thy Mercy, *as to have a filial fear of thy Juſtice; and from ſecurity in ſin, good Lord deliver me.* Amen.

Meditations for Saturday *Evening on the moſt Holy* Sacrament.

O Thou great Creator of Heaven and Earth, I am aſhamed of my ſelf, to ſee in what a poſture I am in at this preſent, I am caſt down, when I look into my ſelf, and make inquiry into my own unworthineſs, I cannot but behold my own vileneſs and baſeneſs; but thou O Lord, doſt receive ſinners, elſe how dare I approach to thy Holy Table? thou art he that ſayeſt, come unto me all ye that are a weary and heavy laden, and that the whole have no need of a Phyſician, but they that are ſick; O Lord I am weary and heavy laden and come unto thee for eaſe and

and refreshment; I am sick of sin, be thou my Physician and my Medicine; I am wounded, hungry and weak, be thou my soveraign Balsome, nourishment and strength; I am sorrowful, poor and foolish, be thou my comfort, enrich me and inlighten me; I am full of dross, unclean and dead, do thou refine me, purifie me, and quicken me with thy Heavenly grace unto Salvation.

II.

O that I were now with an humble Heart at the Holy Table of my Lord; there are all Mercies conveyed and Sealed, all Graces are confirmed and exercised, there repentance is employed and quickned, faith is actuated and strengthned, devotion and charity enflamed and kindled, peace and concord is established; there is the universal medicine: for all our diseases, and an ark of safety against all dangers; there, O my Soul thou mayest by the Eye of faith behold thy crucified Lord and Saviour, shedding his most precious Blood upon the Cross for thy sins, and Burning with an unspeakable desire of thy salvation. There thou mayest look upon him whom thy sins have pierced, and on him whom thou dost still crucifie afresh by thy sins daily and hourly. *In* the sufferings of thy Saviour, O my Soul, thou mayest see as in a glass thy own vileness and deformities

thy,

thy Saviours being mocked, ſcorned and contemned, diſcovers thy evil ſpeaking, lying and ſlandering; his bleſſed Face being beſmeared with ſpittle, remembers thee of all thy unclean luſts and filthy communications; that bleſſed Mouth which was guilty of no deceit, was imbittered with gall and vineger, which ſhould mind thee of thy luxury and drunkenneſs; his being ſcourged, of thy ſtubbornneſs, and diſobedience.

III.

O my Soul, doſt thou not wonder, that the King of Glory, ſhould wear a Crown of thorns, and for his Majeſtical Robes, a little linnen for to cover his nakedneſs, and thou to be guilty of pride and vain-Glory, and affected with the pomps and vanities of this wicked World? The Crown of Thorns which was platted on his Head, with that rage and indignation, ſhould put thee in mind of the immoderate cares of the World, with the ſharp and piercing vexations iſſuing thence, which eat up the conſolation of the Heart, and all true ſincere devotion of the Spirit; O let ſcorns for thy ſake be my Glory, and injuries and affronts my Crown; lift up I pray thee upon thy Croſs my miſerable Soul, which lies groveling on the Ground, out of this vale of miſery; O that thou would'ſt purge and thoroughly heal me with thy moſt precious

Blood;

Blood; let thy wounds be a salve for my sinful Soul, and by thy stripes let her be healed of all her distempers; let all thy pains, grief, and sorrows, captivity, humilation and cross, deliver me from Hell, and purchase for me those joys and pleasures at thy right hand for ever, and thy Death my life for evermore. *Amen.*

A Prayer for Charity

O *Eternal God, thou hast said that without charity we are nothing; give me, O Lord, I beseech thee that Christian love and perfect charity, that I may love thee O Lord my God, with all my Heart, with all my mind, with all my Soul, and with all my strength, doing always in sincerity that which is pleasing in thy sight, not returning evil for evil or railing for railing, but loving my Neighbour as my self, and being ready at all times to assist him in time of need, administring to him according to his several necessities; that at the last and great day, I may give an account of my Stewardship, with joy and not with grief; grant this O Lord, for thy Son Jesus Christ his sake.* Amen.

Our Father, &c.

A Prayer for Saturday Evening on the most Holy Sacrament.

O Almighty God, I beseech thee to seal unto me, the pardon of all my sins, and to grant all those Petitions, which I have asked in thy Sons Name; and let me now consider how transitory are all things, how wicked is the World, how impure is the Flesh, and how my self am deceitful; grant that so I loose my affections from all such unworthy Objects here below, and then let me know, how Eternal is thy Nature, how permanent is thy Glory, and how infinite is thy Love. Bring me, O bring me to Morrow to thy Royal Feast with the Badge of Love, and with the Wedding Garment, so shall I be a welcome Guest unto thee, that Eating thy Flesh, and drinking thy Blood, I shall for ever dwell in thee my Glorious Creator, and thou in me, thy Blessed Creature.

Our Father, &c.

The Grace of our Lord Jesus Christ, and the Love of God the Father, with the sweet and comfortable Fellowship of God's Holy and Blessed Spirit, Bless, Preserve, Conserve and Keep me this Night, and all the days of my Life, at the hour of Death, and in the day of Judgment. *Amen.*

Sixthly, how to receive, it worthily.

The Morning thou art to receive, after thy usual Devotions, breath forth this Meditation.

Sundays Meditation.

WIsdom hath killed her Beasts, mingled her Wine, and furnisht her Table; Man's Folly wrought his Fall by a Bit, and Wisdom repairs it by a Feast; a Fruit did Corrupt us, and Flesh and Blood do preserve us; a Lamb is slain for the Goat, the Just for the unjust; the Son of God for the Children of Men; and is this day offered as Meat for the Life of many. I will go to the Feast, to Eat of that Bread, and Drink of that Wine which is mingled for me, the Fruit of the Vine with the Blood of God's Lamb; O then good Lord, let me be found in that Purity, thou desirest in them that approach thine Altar; Wash thou my Feet, and cleanse my Heart, that I may be clean, and have part with thee for ever. *Amen.*

A Prayer for *Sunday* Morning before thou goest to Church.

O Lord prepare my Heart to Prayer.

O *Most Glorious Lord God, behold a miserable and wretched sinner, is now approaching*

to

to thy most holy Table, to feast my soul upon thy precious Body and Blood; at the primitive eating, thou saidst the day that thou eatest thou shalt surely dye, but here in the day which I eat I shall surely live. Joh. 6. *O Lord, I esteem my self unworthy of the least crum that falls from thy Table; must the Childrens Bread be given to dogs, must such a vile wretch as I sit at thy Holy Table, who am laden with sin and overpressed with iniquity? But I come O Lord to ease my self of sin, and to cast off the burthen of iniquity, and to bury them all at the foot of thy Cross; I come O Lord to be purged throughly from my iniquity, and to be sorry for my sins, which are without number, but not more than my dear Saviours Blood can expiate!*

II.

O thou brightest Morning Star, arise now with healing in thy wings, and say unto my soul I am thy Salvation; O do thou now arise and let thy Enemies be scattred, which are my lusts and vile affections, and let them that hate thee flee before thee, which is the Devil, envy, hatred, malice and all uncharitableness; make clean my heart O my Redeemer, and pull down every strong hold and bulwark, which opposes thy Heavenly will, and make me a fit Guest at thy Holy Table, to receive thee with a pure Heart; and strengthen me that I may have such a lively faith to pass through the vale, and confidently look into

into the *Holy of Holies. Tthis I beg for thy alone ſake my only Saviour and Redeemer.* Amen.

When thou art at Church before divine Service begins; upon thy Knees uſe theſe Ejaculations.

1. *This is the day which the Lord hath made, I will be joyful and glad in it.*

2. *He hath redeemed my Soul from death, my Eyes from tears, and my feet from falling.*

3. *Thou ſhalt prepare a Table before me againſt them that trouble me; thou haſt anointed my Head with Oyl, my Cup ſhall be full.*

4. *But ſurely thy loving kindneſs and Mercy will follow me all the days of my Life, and I ſhall dwell in the Houſe of the Lord for ever.*

5. *I will waſh my Hands in innocency, O Lord, and ſo will I go to thine Altar.*

6. *That I may ſhew the voice of thankſgiving, and tell of all thy wondrous works.*

7. *Lord, I have loved the habitation of thy Houſe, and the place where thine Honour dwelleth.*

8. *O ſhut not up my ſoul with the ſinners, nor my life with the Blood-thirſty.*

9. *My foot ſtandeth right, I will praiſe the Lord in the great congregation.*

A Meditation to be used at the Lords Table, when there are many Communicants.

O What a Heavenly sight is this, to behold such an assembly of Christians meeting with one accord, at this great mystery! how joyful a thing it is for brethren to dwell together in unity, and to worship the Almighty in Spirit, and in Truth! I feel my heat is more raised, and my devotion kindled by their zeal, and all lukewarmness is passed away, my Spirits are refresht and have taken new life, by seeing such an appearance in the House of God.

II.

This is the perfection of Religion, to seek Gods Face while he may be found; and to call upon him while he is near, which none of us can do too often, to have him in remembrance, who so oft remembred us; here we receive spiritual things, and tast and see how good the Lord is, which food, O Lord, I beseech thee let me never want, but give it me as my dayly Bread, for Jesus Christ his sake my only Saviour and Redeemer. *Amen.*

A Prayer before the Sacrament.

O Dear Saviour, how Excellent is thy goodneſs and loving-kindneſs to me, and to all thy Creatures! Thou art pleaſed O Lord, to vouchſafe me this opportunity, in waiting upon thee in thy ſolemn Ordinance, where thou doſt communicate unto me thy precious Body and Blood, and doſt give me that intereſt in thee, and peace, which the World cannot give nor none can take away; this is that Treaſure which Moths cannot corrupt, nor Thieves break through and ſteal.

II.

O then, where my Treaſure is, let my Heart be there alſo! Away fond World, and all the vanities thereof, for the God of Holineſs hath touched my Heart; I do now purpoſe to turn from my Evil ways, and as long as I live to renew thoſe purpoſes daily; O then dear Lord, fit me I beſeech thee for thy ſelf, that I may receive with that joy and ſpiritual comfort, this thy Body that was broken, and thy precious Blood which was ſhed for me, whereby I may partake of all the Benefits of thy bitter Death and Paſſion, and become one with thee, in receiving all that either my ſoul doth need or deſire, for thy alone ſake, my only Saviour and Redeemer. Amen.

When the Minister is saying the Offertory, use this Meditation at thy offering thy Alms.

O Almighty God, what I offer is but what thou lenteſt me here for a time; and what I now give to my poor Bretheren, thou haſt promiſed to repay it; but I have received more at thy all-merciful Hands, than my Heart and Tongue can ever expreſs; O that I could have given ten thouſand Talents, inſtead of this poor mite; my charity thou haſt no need of, but for as much as I have done it to my poor Brethren (whoſe Souls thou haſt redeemed with thy moſt precious Blood,) thou owneſt it to be done to thy ſelf; O what can I give thee O Lord, or render unto thee for all the Earthly comforts and benefits I have received from thee: I can give thee nothing but what is thy own, and no Earthly thing can bear proportion with thy Majeſty; therefore in all humility I reſign my ſoul up into thine Hands, who art my faithful Creator, and who ſent thy Son to ſave me a loſt ſinner, to whom be all Praiſe Honour and Glory, now and for ever. *Amen.*

Then ſay after the Miniſter, the Prayer for the whole ſtate of Chriſt's Church militant here on Earth, and be very attentive to the exhortation which follows, beginning with theſe words, *Dearly beloved in the Lord.*

Then hearken diligently to the invitation, and

and when the Minister expresses these words, *draw near with Faith, and take this Holy Sacrament*. Then use these Ejaculations.

1. *I am unworthy O Lord, to appear before thee.*

2. *But thou art able to save them to the uttermost that come unto thee, and dost live for ever to make intercession with God the Father for us.*

3. *No man cometh unto thee except the Father draw him, and thou wilt raise him up at the last day.*

4. *O have compassion upon my penitent Soul, who draws near to the throne of Grace, that I may obtain Mercy and find Grace to help me in time of need.*

Then joyn with all your Heart with the Minister in the general confession, absolution, and sentences, lifting up your Heart unto the Lord, Blessing and praising his holy name in these Ejaculations.

1. *The Lord is on my side, I will not fear what man can do unto me.*

2. *It is better to trust in the Lord, than to put any confidence in Man.*

3. *The Lord is my strength and my song, and is become my salvation.*

4. *I shall not die but live, and declare the works of the Lord.*

5 *This is the gate of the Lord, the righteous shall enter into it.*

6. *Thou art my God and I will thank thee, thou art my God and I will praiſe thee.*

7. *I will lift up my Heart and my Hands unto thee, O thou that dwelleſt in the Heavens.*

8. *My help ſtandeth in the name of the Lord, which hath made Heaven and Earth.*

9. *The Lord hath done great things for me, whereof I rejoyce.*

10. *Therefore with Angels and Archangels, and with all the company of Heaven, I will laud and glorifie thy glorious Name, evermore Praiſing thee, ſaying, Holy, Holy, Holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory, Glory be to thee O Lord moſt High.* Amen.

Then joyn with the Miniſter in the addreſs which begins thus, *We do not preſume to come to this thy Holy Table, O merciful Lord, &c.*

At the time of the Conſecration, fix your eye upon the Elements, and at the actions of the Miniſters in ordering the Bread and Wine, we ought joyfully and thankfully to meditate after this manner.

O Who can but admire and wonder, that the Son of God ſhould become food to the Souls of Men, and to humble himſelf ſo low as to be repreſented by Bread, which is the Poor Mans food, though neceſſary for the Rich, it is the ſtaff of our life, and ſignifies

ſies that body of thine, which thou gaveſt for the life of the World; thou haſt by thy holy Myſtery made this Bread and Wine ſpiritual food, as well as temporal: O Lord I beſeech thee let the operation of it be ſuch as to ſtrengthen my ſoul, that it may withſtand all temptations whatſoever, and evermore ſerve thee in Spirit and in truth. *Amen.*

When the Miniſter breaks the Bread, and pours out the Wine, uſe theſe Meditations.

O Holy Jeſus, thy Bleſſed Body was torn with Nails upon the Croſs, and thy precious Blood was inhumanely ſpilt by the Crucifiers; but I unworthy Wretch, by my manifold ſins have occaſioned more torments to thee; they Crucified thee but once, but I Crucifie thee daily; they Crucified thee becauſe they knew thee not, but I have known thee, what thou art in thy ſelf, the Lord of Glory, and what thou art to me, a moſt tender and merciful Father, and yet I have ſtill continued to Crucifie thee afreſh: O do thou work in me, firſt a great ſorrow for my ſins paſt, and then a great hatred, and a firm reſolution againſt them for the time to come.

When the Miniſter receives in both kinds himſelf, ſay,

1. *Thou that heareſt Prayers, unto thee ſhall all flesh come.*

2. *Bleſ-*

2. *Bleſſed is the Man whom thou chooſeſt and receiveſt unto thee, he ſhall dwell in thy Court, and ſhall be ſatisfied with the pleaſures of thy Holy Temple.*

3. *Thou ſhalt guide me with thy counsel, and after that receive me with Glory*

4. *The Lord hear thee in the day of Trouble, the name of the God of* Jacob *defend thee.*

5 *Send thee help from the Sanctuary, and ſtrengthen thee out of* Sion.

6. *The Lord remember all thy offerings, and accept this thy* Sacrafice.

7. *Grant thee thy Hearts deſire, and fulfill all thy mind; the Lord perform all thy petitions, which thou haſt made at this time, both for thy ſelf, for us, and for all perſons.*

8. *Bleſſed be the Lord God of* Iſrael, *World without end.* Amen.

When the Miniſter is drawing near thee with the Elements, ſay,

I adore thee, O moſt righteous Redeemer, that thou art pleaſed to convey unto my Soul thy precious Body and Blood, with all the benefits of thy Death and Paſſion; I am not worthy O Lord to receive thee, but let thy Holy and Bleſſed Spirit, with all his purities, prepare for thee a lodging in my Soul, where thou mayeſt unite me to thy ſelf for ever. Amen.

Ejaculations before the Bread

This is that Bread which came down from Hea-

Heaven, whosoever eateth shall never hunger. Thou dealest thy Bread to those which hunger after righteousness; O feed my fainting Soul with this Bread of life.

O strengthen my Heart and Hand by a lively Faith, and open my mouth with fervent desires, that I may Eat, not for bodily sustenance, but spiritual relief, and the refreshment of my Soul.

O let my soul feel the spiritual efficacy of thy Grace, that I may not eat unworthily, or to my condemnation, O Lord I beseech thee inable and direct me by thy holy and blessed Spirit to receive it worthily. *Amen.*

When the Minister gives the holy Bread say softly with him.

The Body of our Lord Jesus Christ which was given for me, preserve my Body and Soul unto everlasting life.

Here take the Bread with reverence, then proceed, I take and eat this in remembrance that Christ died for me, and will feed on him in my Heart with faith and Thanks-giving. *Then answer audibly.* Amen.

After the Bread say.

I give thee hearty Thanks, O Lord most Holy, that thou hast refreshed my Soul at this time, by my feeding upon thy Body which was broken for me; If I had lived innocently and had kept all thy Commandments, yet could I have had no proportion of merit, to so transcendent a Mercy; but since I have so

loved ſin, and added tranſgreſſion to tranſgreſſion, thy Mercy is ſo Glorious and infinite, that I ſtand amazed at the conſideration of its immenſity: O let me not throw off this Wedding Garment, or ſtain it with pollution of deadly ſin; but let me be wholly united to thee, being transformed, according to thy holy will and life, who liveſt and reigneſt for ever. *Amen.*

Or this.

O Bleſſed Jeſus, ſanctifie this Bread to me, that it may be to my Soul the ſtaff of ſtrength, where by I may vanquiſh and overcome all the aſſaults of the Devil, the World and the Fleſh, and continue thy faithful Souldier and Servant to my lifes end. *Amen.*

Ejaculations before the Cup.

1. The Lord himſelf is the portion of my Inheritance and of my Cup, thou ſhalt maintain my lot.

2. The lot is fallen unto me in a fair ground, yea I have a goodly heritage.

3. I have ſet God always before me, for he is on my right Hand, therefore I ſhall not fall.

4. Gracious is the Lord and righteous, yea our God is Merciful.

5. What reward ſhall I give unto the Lord for all the benefits he hath done unto me?

6. I will receive the Cup of Salvation, and call upon the name of the Lord.

7. I

7. I will walk before the Lord in the Land of the living.

When thou receiveſt the Cup, ſay after the Miniſter ſoftly.

The Blood of my Lord Jeſus Chriſt which was ſhed for me, preſerve my Body and Soul unto everlaſting life; I drink this in remembrance that Chriſt's Blood was ſhed for me, and am thankful. *Amen.*

After the Cup, ſay,

O how delightful is this Cup to me, Bleſſed Jeſus, which was ſo heavy to thee; it was thy Agonie and Bloody ſweat, thy bitter Death and Paſſion, which afforded me this Cup of chearfulneſs; thou didſt find it bitter, when thou waſt appeaſing an angry Father, but thou haſt ſweetned it by a reconciliation, and haſt wrought out my Redemption and Salvation.

Or this,

I praiſe thee, I bleſs thee, I glorifie thee, O Lord moſt Holy, that thou haſt at this time ſo refreſhed my ſoul, and filled me with holy deſires; O let thy tender Mercy always keep me in this happy temper, that I may never err, nor ſtray from thy Commandments, but keep firm that Covenant, which thou haſt ſealed with thy moſt precious Blood for my redemption; and direct me O Lord, and guid me ſo here, that I may be a fit member for thy Heavenly Kingdom hereafter. *Amen.*

Whilſt others are Communicating, ſay,

I.

Bleſs the Lord O my Soul, and all that is within me Bleſs his Holy name. What greater gift O Lord, couldſt thou beſtow upon me, than to give me thy Body for meat, thy Blood for drink, and to lay down thy life for the price of my redemption? What greater mercy than that thou ſhouldeſt now enter into me, and dwell with me as thou haſt promiſed?

II.

I yield thee humble and hearty thanks moſt Merciful Father, and deſire to magnifie thy name for ever, for the Holy Death and bitter Paſſion of thy Son, and that great Redemption thou haſt wrought for me in him, and haſt heaped upon me, from time to time thy unſpeakable favours and loving kindneſſes, in feeding me at this time, with the ſpiritual food of the Body and Blood of thy Son Jeſus Chriſt, my only Lord and Saviour. *Amen.*

III.

O Eternal God, who vouchſafedſt to ſend thine only begotten Son into the World for my redemption, and to deliver him up even unto death; in remembrance whereof, until his ſecond coming, he hath commanded me to eat his Body, and drink his Blood, to the end, (by Faith) I ſhould be united and knit unto his Body, and being waſhed from all my ſins, lead a new life; vouchſafe I humbly

bly beſeech thee for his ſake, to indue me with thy Holy Spirit unto my lives end. *Amen.*

IV.

O Almighty God, grant I may caſt away all the Works of Darkneſs, and walk in the true light of thy Holy Goſpel: Vouchſafe me O Lord, an unfeigned deſire in being a partaker of this thy Holy Inſtitution, and that I may lead my Life according to thy Heavenly will in all things, keeping my Body undefiled, as a fit receptacle for ſo Heavenly Food, that my Soul may enjoy the Benefit of the Myſtery thereof, by Faith, according to thy Heavenly Providence, through Jeſus Chriſt, my Lord and Saviour. *Amen.*

A Prayer for all the Communicants that are preſent.

O *Let us now all Magnifie the Name of the Lord, from the riſing of the Sun, to the ſetting of the ſame. Bleſſed are they who dwell in thy Houſe, O Lord, and are fed, though it be but with the Crums that fall from thy Table. We have all now taſted and ſeen how gracious the Lord is, for he hath heard our Prayers, and granted our Requeſts, and Redeemed us from the ſlavery of Sin and Death. O that we may never depart from thee, but be unwearied in thy ſervice; let not our ſtedfaſtneſs which is now fixed, paſs away as the Morning Cloud, or our Devotions fly away as a ſhadow which hath no continuance; but arm us, O good Lord, againſt all manner of ſin, that we may all ſay with the Kingly Prophet, I have*

ſworn, and am ſtedfaſtly purpoſed to keep thy Righteous Judgments. Direct and guide us O Lord, with thy Holy Spirit, thy All-ſeeing Eye, and thy Heavenly Hand, that though we walk through the Valley of the ſhadow of Death, we may fear no Evil, for thou art with us. Amen.

Meditations out of the Pſalms.

O praiſe the Lord with me, and let us Magnifie his Name together.

I ſought the Lord, and he heard me: Yea, he delivered me out of all my fears.

O fear the Lord, ye that be his Saints: For they that fear him do lack nothing.

The Eyes of the Lord are over the Righteous: And his Ears are open unto their Prayers.

The Righteous Cry, and the Lord heareth them, and delivereth them out of all their troubles.

The Lord is nigh unto all them that are of a contrite Heart: And will ſave ſuch as be of an humble Spirit.

Great are the troubles of the Righteous: But the Lord delivereth him out of all.

He hath not dealt with us after our ſins, nor rewarded us according to our Iniquities.

For he knoweth whereof we are made, he remembreth we are but duſt.

The Lord delivereth the Souls of his Servants; and all they that put their truſt in him, ſhall not be deſtitute.

Glory be to the Father, &c.

As it was in the Beginning, &c.

A Concluding Prayer.

I Thank thee, O thou great Creator, that thou haſt at this time given me ſuch a ſupply of thy Grace, whereby I may come to thy Eternal Glory; thou haſt now entertained me at thy Holy Table, and received me with that fatherly affection, by ſpeaking peace unto my Conſcience, and ſaying to my Soul thou art my Salvation: O what reward can I return for theſe unſpeakable Mercies! I will rejoyce and be exceeding glad, admire and celebrate the Love of my Saviour. O ye Almighty Powers, it is my Duty to extol him, to whom you pay all theſe praiſes; let me for ever Magnifie thy Holy Name O Lord; and thy praiſes for ever ſhall be in my Mouth; for thou only art Holy, and it is thy peace alone which paſſeth all underſtanding. O let it keep my Heart and Mind in the Knowledge and Love of thee, and of thy Son Jeſus Chriſt, my only Lord and Saviour, and let thy Favour and Bleſſing O Merciful Father, with thy Son my only Saviour, and the Holy Ghoſt my only Sanctifier, remain with me always. Amen.

A Prayer at home the ſame Day.

O Thou Fountain of Everlaſting Happineſs, ſtrike my Soul with an Holy admiration of thy Divine Goodneſs; thou haſt of thine infinite Pity and Compaſſion to me a poor wretched Sinner, received me into the Boſom of thy Mercy, and art reconciled unto me by the Blood of thy

Son

Son Jesus Christ; thou hast issued forth a free and full pardon unto me of all my sins and transgressions, from that great Office of Mercy thou hast opened to thy Church and People; and I have now again renewed my Covenant of Love and Allegiance unto thee my God, and am again Consecrated unto thee, in the Holy Blood of the Lord Jesus: O let the holy sense of this thy great Goodness and loving Kindness rest for ever upon my Soul, and oblige my heart for ever unto thee; and I beseech thee, that thou wilt never leave me, nor forsake me, but let me walk in the light of thy Countenance to my lives end. Amen.

Lastly, how to live Well, a Righteous, Godly and Sober Life, after the receiving this most Holy Sacrament.

Psal. 50. 23. *Whoso offereth me Thanks and Praise, he honoureth me: And to him that ordereth his Conversation aright, will I shew the Salvation of God.*

I.

And the better to attain these Directions, let us follow what the Kingly Prophet layeth down, *to eschew Evil, and do Good: Seek Peace, and ensue it,* which is the banishing from the Soul all kind of Vices, and adorning it with Virtues, and this is by becoming a New Creature, destroying of the Image of Old Earthly *Adam*, and reforming it with the Image of the New *Adam*, our Lord and Saviour Jesus Christ.

II.

By this means we attain to that ſupernatural end for which we were Created: (Which is to ſee Almighty God, in his own Glory and Excellency) which that we may all do, let us cleanſe our ſelves from all filthineſs of Fleſh and Spirit, perfecting Holineſs in the fear of God. As ſoon as you awake in the Morning, give the firſt Fruits of your Reaſon to the Divine Majeſty, let your Memory, Underſtanding, Will and Heart, diſcharge their Duties; let your Tongue and Mouth, Hands and Arms, contribute in offering up this Morning Sacrifice to thy great Creator.

Which thou mayeſt do in this manner.

A Prayer for the Morning.

O *Moſt Powerful Lord God, which ſitteſt upon the Cherubims, and ſtretcheſt out the Heavens like a Curtain. I adore thee my God, from the center of my Nothing, with all the Creatures of the Univerſe; and come unto thee upon the bended Knees of my Heart, humbly beſeeching thee in thy Mercy, to look upon me, and fully to remit unto me, all my Sins and Tranſgreſſions whatſoever, and give me unfeigned Repentance, and newneſs of Life for the time to come: As thou haſt now awakened my Body from Sleep, ſo I beſeech thee, awake my Soul from ſin and carnal ſecurity: As thou haſt cauſed the light of the day to ſhine upon my bodily Eyes, ſo (good Lord) cauſe the light of thy Word and Holy Spirit*

rit to illuminate my Heart, and give me Grace to walk in all Holy Obedience before thy Face this day; teach me to fear thee continually whereſoever I am, to neglect all things in regard of thee, to love thee, and my Brethren for thy ſake; let whatſoever I do this day, be pleaſing in thy ſight, who art my alone Creator; let not any Temptations this day delude me, (but O Lord my God) be thou ever near me, with me, and about me, to protect, preſerve, and defend me, from this time forth, and all the days of my Life, now and for evermore. Amen.

Our Father, *&c.*

A Prayer for Noon.

O *Eternal God, every hour of the day, will I lift up my Heart unto thee; ſtop not thine Ear, O Lord, but hear me, and that right ſoon; let me not nouriſh the Diſeaſe of ſloth in my Blood, but ſpend my Life as the Clouds, execute their Offices, to be ſtill in motion; quench and Kill, O Lord, in me the Weed of Covetouſneſs, and let me not be over-careful for my ſelf, but pitiful and merciful to thoſe that want. Keep my Hands clean from touching Riches unlawful, leaſt with* Ahab *and* Jezabel, *I commit Murther, and ſhed* Naboth's *Blood, to wring from him his Vineyard, or with* Achan, *be ſtoned to Death for taking Goods that are to me forbidden; give me Grace to be content with what Portion thou haſt allowed me, and to remember that this is no continuing City,*

but

but I must seek one to come, in which Heavenly Kingdom of thine, thou art my portion for ever, which God grant me for his Mercy sake. Amen.

Our Father, *&c.*

A Prayer for the Evening.

O *Almighty God, the only keeper of* Israel, *who neither slumbrest nor sleepest, behold me thy servant who by reason of my sin, and the corruption of my nature, am wholly subject to sloth, and am now even ready to ease and rest my self upon my Bed: I know not whether thou wilt this very night make my Bed in the dark, and the hour of my visitation be this present Evening; my years are but a span long, my age is nothing unto thee, my days pass like a Weavers shuttle, and my life is brought to an end as it were a tale that is told; this hour may be my last hour, and my next sleep my last and long sleep; therefore I beseech thee let me every Evening seriously ponder and meditate, and though my eyes sleep, yet let my soul continually watch to attend thy coming; keep me this night both in Body and Soul from all mine enemies both visible and invisible, now and forevermore.* Amen.

Our Father, *&c.*

FINIS.

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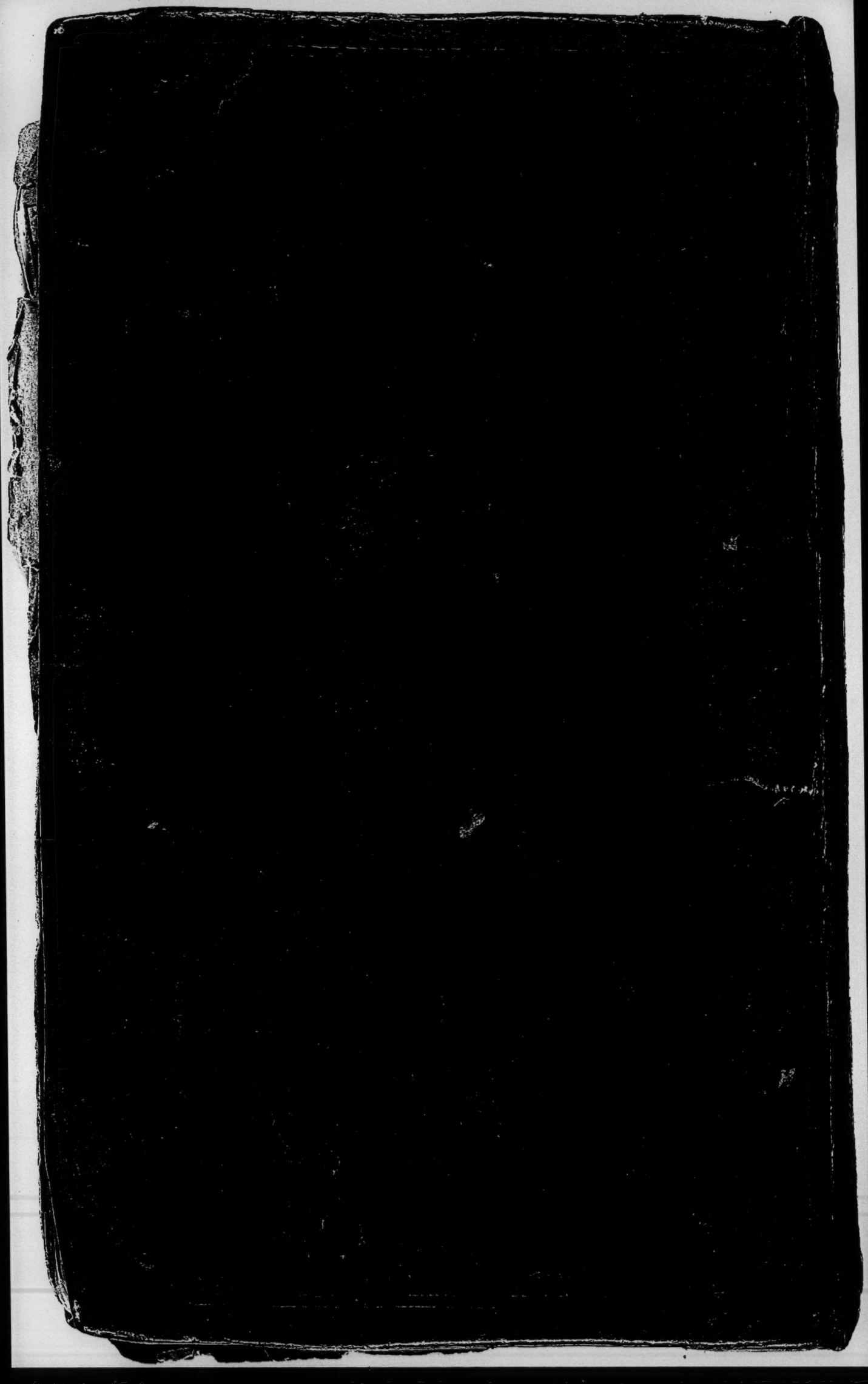
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